

A SHORT
COMMENTARY,
WITH
STRICTURES,

On certain Parts of the
MORAL WRITINGS
OF
DR. PALEY & MR. GISBORNE.

TO WHICH ARE ADDED, AS
A SUPPLEMENT,
OBSERVATIONS ON THE DUTIES OF TRUSTEES AND
CONDUCTORS OF GRAMMAR SCHOOLS,
AND
Two Sermons,
ON PURITY OF PRINCIPLE, AND THE PENAL LAWS.

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BY GEORGE CROFT, D.D.

LATE FELLOW OF UNIVERSITY COLLEGE, OXFORD, VICAR OF ARNCLIFFE,
LECTURER OF ST. MARTIN'S IN BIRMINGHAM, AND CHAPLAIN TO
THE RIGHT HONOURABLE THE EARL OF ELGIN.

Birmingham,
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AND MR. COOKE, OXFORD.

MDCCXCVII.

A SHORT

COMMENTARY

STRICTURES

ON CERTAIN PARTS OF THE

MORALITY OF THE



OF THE

A SUPPLEMENT

TO THE COMMENTARY ON THE MORALITY OF THE

TWO VOLUMES

ON THE NATURE OF THE MORALITY AND THE PENAL LAWS

BY GEORGE GROVE, D.D.

LECTURE IN THE UNIVERSITY OF CAMBRIDGE, AND
FELLOW OF THE SOCIETY OF CHRISTIAN DOCTRINE
AND THEOLOGICAL STUDIES

PRINTED BY THOMAS PARSONS

FOR MR. J. B. LITTLE, ST. MARK'S LANE, LONDON

MILNER

PREFACE.

THE respectable writers, some of whose opinions are the subject of disquisition in the following sheets, have deservedly obtained the attention and the esteem of mankind. And it is not intended to depreciate the general worth of their productions, but to render them more useful.

The seeming presumption of opposing the sentiments of men so eminent in abilities and application, will be pardoned, when the importance of the topicks is taken into the account. They are such as concern human happiness both here and hereafter.

* In the spirit of the Roman poet I sincerely declare, that I enter not into general competition with divines whose leisure and information are so much superior. But it happens

* Cum de se loquitur non ut majore. Hor.

in literary compositions, as in architecture, inferior talents will discover slighter defects and oversights which have escaped the observation of great and comprehensive minds.

We may surely be allowed to dispute particular passages of any author without the imputation of malignity, vanity, or conceit. And we may hope, that the acrimonious invectives, into which some of the most able writers have been carried, will operate as an admonition to present and future ages to argue with moderation and candour.

If I have in any instance assumed what has not been proved, I am open to the kind communications of any literary friend, and shall receive them with gratitude and attention; at the same time assuring my readers, that the delicacy of my present undertaking has created much delay and very serious deliberation.

The principle of general utility, under the restrictions I have stated, will, I trust, be found safe and tenable; nor is it intended to

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controvert those propositions which Mr. GISBORNE thinks so much safer.

But abstract and general propositions are seldom thought of and applied in practice, and they are too often adduced only to be perverted.

The practitioners of the law may afford us admonition on this subject. They are so justly jealous of misapplication, that they will only give opinions upon the minute and accurate statement of a particular case.

To class the duties we owe to God and man under the ten commandments will be found sufficiently general, and sufficiently plain to the bulk of mankind. I am favoured by a learned friend with the following quotation from CASTILLON:—"La morale est
" semblable a Nil, qui fertilisoit l'Egypte
" même quand on disputoit sur la source."
Morality is like the Nile, which fertilised Egypt even while men were disputing concerning it's source.

That I have waved any observations on the slave trade is not owing to inhumanity, but to want of proper information. I disbelieve some of the evidence which has been brought by the advocates for abolition, and particular instances of cruelty will no more be conclusive against planters in general, than Mrs. Brownrigge's conduct against all masters and mistresses of parish apprentices. Appeals to scripture are worse than useless; it is somewhat prophane to appeal to a sentence which has never been pronounced by the sacred penmen. To make it kidnapping is to exaggerate the guilt of it, whatever that guilt may be, and without an actual survey of the islands no adequate judgment can be formed. The negroes are undoubtedly less docile than speculative men have imagined, and without denying them the plenary honour of fellow creatures, we may be allowed to think, that in proportion as they are less capable of understanding the more liberal motives

motives of human conduct, they must be kept under stricter discipline.

Strictness, however, is one thing, and cruelty another, though mistaken humanity is ever ready to confound them.

The advocates for abolition have certainly accumulated much unmerited abuse upon the planters, and have taken full advantage of the prejudice of the world against every thing which has even the semblance of oppression,

Some happy, some temperate expedient will, I hope, be thought of which may put the negroes in possession of all the happiness they are capable of enjoying; but what that expedient is, and what evils they really labour under, is not in my power to determine.

If we can abate the virulence of mutual invective, an intermediate way will probably be found which may satisfy the wishes of all parties, and be perfectly consistent with the benign spirit of the christian religion. The

admonitions of Mr. SHARPE and the Rev. P. STOCKDALE, that the negroes should rise against their masters, cannot be read without horror. See *Edward's history of the Maroon War*.

With respect to what are called Revolution principles, I hope the reader will be convinced, that a case of necessity creates no general principles, and limits itself.

The origin of civil society seems more curious than useful in investigation, and the duty of man is rather to render the existing powers salutary, than to examine how they were first obtained. But men argue and dispute as if they were called upon to meet in a field, and to begin the institutions of government ab ovo.

On the subject of clerical subscription, while Mr. GISBORNE seemed to have justly rejected

rejected the lax interpretation of Dr. PALEY, I have attempted to prove not only that he himself has allowed too much, but that the Doctor's objections are not well founded*.

The supposed ambiguity of expression in the articles is only acknowledged in a very few instances, and where the sense is plain and obvious, we shall find little difference between the interpretation of the compilers and our own. And who would contend for a few shades of difference in things of inferior moment?

On the Christian Sabbath I have taken leave to differ very materially from Dr. PALEY, both as to the date of its institution, and the authority which requires rest from labour.

I would lay little stress upon the name itself, and have endeavoured to prove, that the reasons of observing it are, and have been,

* If the reader wish to see other objections answered, he is referred to the Bampton Lectures for 1786; to Dr. Powell's second Sermon; and to Dr. Balguy.

binding upon man from the beginning of the world.

So kind is our Creator, that he enjoins not even a positive duty without assigning a cause,

In the general disposition to neglect the sabbath, it were particularly injurious to weaken, what is unhappily found insufficient, and to substitute human in the place of divine authority.

In some instances I have been apprehensive of misconstruction and perversion, without maintaining contrariety of opinion. I could have wished that the comparison of the pigeons, and the observations upon incest, had been omitted by Dr. PALEY, for I very much doubt, whether they may not be turned to a bad purpose. It is dangerous to give even indirect encouragement to murders and complaints, and to excite an abhorrence of certain crimes, it is sufficient merely to name them.

A bad

A bad use has been made of his observations concerning tithes, and therefore I have endeavoured to point out a method, whereby the payment of them may be made equitable and easy, leaving others to determine special cases according to local circumstances.

The unlimited right of private judgment, upon which, in common with others, these two eminent moralists have insisted, will be found not to exist in the manner they contend for, for no man's right can be more than coextensive with his abilities, natural and acquired. If it be clear that these are narrow and confined, at least in the generality, the right must be narrow and confined also. By what rule shall we attempt to fix them? But the best educated, and the best informed have, in many respects, surrendered this right in a practical, though not in a speculative, view.

The right of making war and peace is in the crown, the right of enacting laws is in the parliament. We are at liberty to discuss
the

the justice or policy of a war, and also the propriety of a law. But when once the war is determined upon, when once the law is enacted, disobedience would be a kind of rebellion. The king, aided by his ministers in one case, and the whole body of the legislature in the other, are, for the sake of the general good, paramount to the suggestions of our own minds. The subordinate officers in the army and navy, will not think themselves at liberty to disobey the orders of a superior commander, though they may not scruple in private, and sometimes even in publick, to censure his misconduct, and to expose his errors. For the sake of peace, the attorney must comply with the directions of his counsel, and the apothecary of his physician, though it should eventually be proved that they were mistaken. So often does general good take place of partial evil, and so provident ought we all to be, that our pride or our interest betray us into nothing that may endanger universal regularity and order.

Who

Who does not clearly see that the prominent and grosser errors of sectaries are owing to the perverse and absurd exercise of this right? Was not George Fox much better qualified to be an inhabitant of Bedlam, than the founder of a religious sect? Did it not require much ingenuity to give the opinions of his followers even a fair or a decent appearance? Independently of any specifick difference in matters of faith, is not a mechanic, exalting himself into the office of a preacher, deserving of the house of correction, unless insanity can be proved?

If government do not punish, is this a proof of absolute innocence? Can it answer any good purpose to tell a man, that he is at liberty to think as absurdly as he chuses? What is the general conduct of those, whom Dr. JOHNSON once called Laxity Bigots? We are able to prove that there is no book so seditious, so disaffected, to which they have not given countenance and circulation. It can be proved that a large body of them, invited

vited as they were, to join in a plan of prosecuting the venders of seditious publications, were so far from uniting in the plan, that they only promised assistance against *acts* of sedition and violence. What has been their conduct respecting Muir and Palmer, and all the culprits who were tried in the latter end of the year 1794? Have they not considered all of them as persecuted, as having only exercised the right of private judgment?

With what reason can any of us invite the uneducated, unlettered part of our fellow subjects to exercise their judgment, when they have no knowledge?

We have at least two Reviews, and one of the Annual Registers, under the conduct and inspection of these liberally minded men, for such they delight to be called. Whatever can sow dissatisfaction and discontent they industriously collect. Whatever is done or said in defence of our establishment, they mischievously traduce, and impute to others
ill

ill intentions or absurdities, which have no origin but in their own malevolent hearts.

If we pass on to Enthusiasts, with them inspiration, or the inward call, will supply the want of learning; and those few amongst their teachers, who have had a better education, bid defiance to all the rules of good sense and chaste composition, because the people are to be *roused* into a sense of their danger, and a knowledge of their duty. It has been observed by the spectator, that an ancient philosopher would have been highly pleased, could he have lived in a country, where lectures in morality were periodically delivered to all the people. In consequence of such an idea, we may wonder what Socrates, what Plato, what Aristotle, what Longinus, what Cicero, what Quintilian would have thought, could they have seen a man with distorted visage, sweating and foaming at the mouth; could they have heard this man selecting coarse phrases and vulgar figures, and practising all the arts of sinking in his discourses.

discourses. We may be told that these were, to use Westley's epithet applied to Juvenal, *ungodly* Pagans. But ungodly as they were, they understood those rules of composition which many despise, because they are difficult to be learnt.

There is a degree of pride in the heart of every man, which is easily flattered; and this can never be done with greater success, than when his judgment is appealed to. But this judgment is frequently erroneous in the wisest, and how much more in the unlearned?

Volubility of speech often creates admiration, but, as Dr. JOHNSON once observed of Churchill, he may go quickly who carries no weight with him.

To those who boast in the multiplicity of discourses, delivered by Enthusiasts, we may repeat the answer of the same great man to Goldsmith, "Two and forty sixpences are only equal to one guinea."

He

He who possesses a due sense of the dignity and importance of religion, enters upon the task of composing with an awful diffidence; and recollecting whom he serves, will not presume to bring forward crude, undigested, and vulgar notions; will despise all trick and fancy, and gaudy decorations, seeking only the ornaments of a meek and quiet spirit.

From the discourses of the leading men amongst Enthusiasts, we might collect a number of passages, not much inferior in ludicrous absurdity, to many in *Scotch Presbyterian Eloquence Displayed*, with this aggravating fact, that the stile of all other writers and speakers in general, has in the present age, undergone material improvement.

No one can more sincerely wish that the people could be thoroughly informed of the excellence of our religion and of our constitution, but this is to be done only by making them sensible of their happiness.

How unjustly has Mr. BURKE been charged with stiling them the swinish multitude? Mr. GIFFORD's Letter to LORD LAUDERDALE has refuted the charge, but this perhaps few of them have seen. There cannot be an error more fatal to the common tranquillity, than to collect them into clubs, or debating societies, to pass sentence upon the conduct of their superiors. The vigilance of opposition will ever be a better security against the real or seeming encroachments of power, than all the rhetorick of all the associations in the kingdom. He, who has observed what palpable errors prevail in every department, even of private life, will not very readily entrust the important concerns of an empire to ignorant and visionary projectors.

To extend the dominion of reason and good sense through all classes and denominations of men, is the benevolent purpose of both the moralists; but if even by implication, they allow private judgment to surpass
it's

it's due limits, they will so far diminish the good effects of their own instructions, and weaken that deference which they so justly deserve.

Let it moreover be remembered, that while we who are friends to the establishment, wage war against the absurd opinions of men, we mean to create no irritation against their persons or their property. We would teach them the art of being truly happy, both in their civil and their religious capacity, and dispel that gloominess which is too obvious to be concealed.

Let the dissenters be particularly cautioned against the deep-rooted malignity of Dr. PRIESTLEY, who descended to ill-founded cavil and Bæotian wit, on subjects and circumstances unconnected with his specifick opinions. How different is the spirit of the English clergy? They have been ready to allow to eminent dissenters their real merit. If they do not in every point coincide with

Drs. John Leland, Chandler, Lardner, Watts, Dodderidge, Price, Kippis, and many others, they are still grateful for their laudable exertions in the common cause. The divines of Scotland have also received their tribute of praise and attention. Their names I need not specify, when their works are in every one's hand. Nor have the French compositions of Bertheau, Bourdaloue, Masillon, Fleury, Saurin, and others, been disregarded. So truly do we despise national prejudice, and revere the learned of all countries and denominations.

Let enthusiastick teachers relinquish that extemporary preaching, which the wisest amongst them can so ill perform; let us hear of no extraordinary gift, and let not the solemn truths of religion be disgraced by contemptible language. Let them neither directly or indirectly censure the established clergy, for trusting to what is called the dead letter; let them compose less, and with more
care;

care; and while they condescend to the capacities of the ignorant, let them not offend the ears of the most intelligent.

On Mr. GISBORNE's delineation of the duties of lawyers and * physicians, I had little to observe; but while I must be excused in thinking, that he was not very fortunate in his choice of authors on the pastoral care, I acknowledge with satisfaction, that he has greatly improved upon them.

* In addition to what is there said of the infidelity of Physicians, I produce a quotation from the Zoonomia of Dr. DARWIN, vol. ii. p. 410.

"Of this kind are the bulk of mankind. They continue throughout their lives in a state of childhood, and have thus been the dupes of priests and politicians, in all ages of the world."

"In regard to religious matters, there is an intellectual cowardice instilled into the minds of children from their infancy, which prevents their enquiry; credulity is made an indispensable virtue; to enquire, or exert their reason in religious matters, is denounced as sinful, and in the Catholic church, is punished with more severe penances than moral crimes."

I believe every intelligent reader will see how insidious, how disingenuous this attack is, very similar to those of HUME, of whom in many passages we can scarce pronounce, whether he be against us, or on our part.

The singularity of the Doctor in his own profession, must be left to the medical gentlemen; but the soundness of his judgment, is, on many occasions, liable to suspicion.

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I have

of free Inquiry - In a quack Publication in
favour of a Boarding School for young Ladies
at Ashbourne, the Doctor recommends to the Perusal
of Mr. Butler's Analysis, no more
need be said to prove how profoundly &
extensively the Doctor has enquired into the in-
important subject of Religion -

* mark 9
inconsistency
between 9
Principles &
the Practice
of 9
philosophy
= vestigating
Physicians
the Friends

I have treated Bishop BURNET with little ceremony or respect, for the opinion of Swift remains unrefuted; and though it cannot be denied, that licentiousness of conduct in the clergy, had it been proved, must be very injurious to religion, yet if there ever existed a prelate, who was assiduous in all the clerical offices, and yet was a time-server and a calumniator, he must, as far as his example went, have given a deep wound to christianity. Such was the Bishop of Sarum, of whose writings the last page is the most pleasant. A new history of the reformation, and a new comment on the articles, are much wanted, and who believes half the history of his own times*?

* In addition to what is said concerning Bishop BURNET's accusation of the clergy, the reader will excuse the following extract from *Deism Revealed*, vol. ii. dial. 7. "If the vices of one clergyman can turn a man of this stamp into an infidel, why should not the virtues of another convert him again?—The good parsons may strike, and strike with a force not to be resisted by reason, but what will this avail, since the bad, being seconded by all his passions and desires, may easily drive him down the wind of his own prejudices, against the virtues of ten thousand saints and martyrs?—You do not act so weakly in other things. It is no argument with you that money is of no value, because you see another idly squander it away."

To

To the other prelate from whom Mr. GIBBORNE has borrowed, I look with real reverence and respect. I consider him as a diligent and good man, exerting his talents in the cause of religion with unremitting zeal. His error concerning the divine legation, was the error of the day, common to him with Bishop Smalbroke, and some of the governing part of the University of Oxford. To attempt to appreciate his merit altogether, would be invidious and presumptuous, and it should be considered, that a publick station creates many interruptions. We learn from Dr. KNOX, that the Archbishop began the study of Hebrew in early life, under the tuition of the Rev. Samuel Jones; and we may hope that our respectable seminaries of school education, will, in time, follow the example. The drudgery will thus be overcome in early life.

The *charges* only come under immediate consideration, and though useful, they are written with more purity of intention, than

vigour of conception. The parts objected to carry an unfounded accusation of the clergy, or impose upon them duties which they cannot always easily perform.

The best intentions sometimes carry men into extremes, but,

Infani sanus nomen ferat, æquus iniqui,

Ultra quam satis est, virtutem si petat ipsam.*

It is well known that in his visitations he erred from excessive zeal, and descended to groundless censures, or petty sarcasms, which recoiled upon himself.

Let prelates remember, that they are the fathers, not the inquisitors of the clergy. Quem alienum fidum invenient, si suis hostes fuerint? Who among the laity will be their faithful friends, when they are at variance with their own order?

The whole profession has peculiar misfortunes attending it; the property annexed

* Of which the reader is requested to accept the following imitation.

When virtue reigns in rigour and excess,

The wise are frantick, and the rich oppress.

to

to it is viewed with envy ; and every worthless man is attended to when he attacks the revenues of the church. On this subject, some in the most exalted ranks of life can be grossly abusive. Who would suppose the following to be the language of a peer, a regular graduate (as to his first degree) in the University of Oxford? “ Tithes are the
 “ grand destruction to national improvement,
 “ to agricultural amelioration, where the lazy,
 “ idle drone, devours a large portion of the
 “ labours of the sedulous insect, and of the
 “ product of the industrious bee.” Such is the language of Lord Montmorres, as taken from the Analytical Review.

This drone, it is true, handles not the plough nor the scythe, but he has often toiled through three dead, and one or two living languages, through the elements of mathematics and philosophy, and through those authors who are more immediately necessary for professional knowledge. He has some-
 times

times been an instructor, and too often waited for these envied advantages, till he is scarce able to enjoy them.

His Lordship spent some of his early days among mock patriots, the pretended friends of liberty.

A noble Lord in Gloucestershire waged perpetual war with the incumbent of his parish, of which, it is hoped, he sincerely repented, for he requested that the incumbent might officiate at his funeral. Some part of the litigation is alluded to in THOMPSON'S book.

In these days of increased taxation men should be cautious how they affix limits to the claims and pretensions of clergymen, under the idea of humanity to others.

The discouragements are sufficiently numerous, and it is not very becoming to expect that an income which an eminent surgeon or attorney would despise, should be deemed sufficient for a clergyman.

The

The Bishop of Rochester, in his last charge, has sufficiently answered the objections against the act in favour of curates, as far as it regards the improvement of their salaries*; but in respect to curacies or small vicarages augmented by the Queen's bounty, there is in the same act a shameful omission. If the framers of the act of George I. by which they are

* Many Curates, however, have not seen the Charge. Great caution will be requisite in enforcing the act; the circumstances of cases must be nicely weighed, and the Ordinaries and the Curates are equally to be admonished; the former against rigorous exertions, the latter against unreasonable demands, or expectations.

For a single man, fifty pounds per annum is as good a provision as 30*l.* for a married man with a family. Out of a living not more than 60*l.* per annum, it is unreasonable to assign to the Curate more than 30*l.* or 40*l.*

If the Incumbent be a bachelor, or a great pluralist, and the Curate a married man with a large family, then let the whole allowance be given.

If a living were 700*l.* per annum, or upwards, let the Curate have 100*l.* from the voluntary offer of the Rector or Vicar. In small augmented vicarages let the two parties divide the income. The majority of young men must wait, and if they wait too long for promotion, it cannot be expected that the principals are, from a plenary, but unreasonable exertion of authority, to compensate the inconvenience. There are few clergymen decently appointed, who, besides private unseen beneficence, do not contribute to public charities, and especially to the widows and orphans of their deceased brethren,

declared

declared benefices, meant what they expressed, they were extremely culpable, and especially in that day. Happily for many of the less opulent clergy the declaration was not at all regarded. Such appointments have been, as they still ought to be, held like perpetual curacies. Without entering into particulars, every one knows what unpleasant consequences may ensue, and it is not the fact that the greater part of them are increased to a very great value. If a beneficed clergyman can obtain one of them, which might add 20l. or 30l. per annum to his income, why should he be compelled to resign a better living, and be presented over again? Why are these shackles and fetters put upon the ill accommodated part of the profession?

It were devoutly to be wished, that the Convocation was allowed to sit, in order that no improper, no hasty, no ill digested bill might be brought into Parliament, wherein the clergy are immediately or remotely concerned.

Till

Till that happen, it is at least decent to circulate copies of bills intended to be brought forward. Every neighbourhood will then furnish some *practical* information. Many of these *benefices* are so small, that six of them would not afford a decent maintenance.

Amidst the care which the act in question takes for the accommodation of curates, it would have been just and reasonable, that some addition should be made to those vicarages or curacies, of which the Dignitaries of the church are Impropriators. Ten per cent. upon every fine would, in time, create a considerable fund, and might be laid out in purchasing stock. For though the jealousy which the purchase of lands by the Queen's bounty be somewhat groundless, yet why should the minds of men be irritated, if the clergy can be accommodated any other way?

* As Dr. PALEY said something on the improper distribution of preferment, I have

* The Author of *Deism Revealed* has described in few words the delicate situation of a clergyman—Vol. ii. Dial. 7.

“ Should

been desirous of rectifying a mistake into which he may lead the unwary. All the sons of noblemen in the church neither are nor have been illiterate, but it must be acknowledged, that too many illiterate men find their way to higher stations who are not of

“Should I seem to join in the censure, you would ascribe it to
 “resentment, and should I offer at a vindication, you would charge
 “me with speaking in the prudential strain of an expectant; so that
 “either way all I could say to you would pass for nothing. All
 “men who have principles of religion and honesty, act in some
 “things, and on some occasions, against those principles, for men
 “are but men.”

No one felt the force of this more than myself, but when I reflected that every conspicuous clerical character is *Votivâ veluti descripta tabellâ*, and when, moreover, I saw that accusation fixed upon the Nobility, which unfortunately extends to many others, I was determined, without fear, to give the statement of facts, and to propose, however hopeless the proposal may be, some remedies in future. As was observed in a letter to Mr. WYVILL, every man may do that for himself which it were invidious for me to attempt, that is, he may make comparisons between present and past times, and, on this occasion, the balance will be found *a little* in our favour.

Though learning be requisite for the highest stations; yet if that learning be disgraced by malignity of heart and party spirit, if it have been employed to disseminate satire, and injure respectable persons in the publick esteem, if, moreover, its value be diminished by offensive or ridiculous singularities, the scholar, under such circumstances, may, and ought to be, left behind. On this account we have no cause to lament that SWIFT was not made a Bishop.

noble

noble origin. Ecclesiasticks themselves, even those who have risen by merit, are, and have been, too inattentive in the distribution of their appointments*. Little aware what just reproach this creates from those who have no hope of promotion from them, and therefore cannot be partial, but whose opinions no good or wise man ought to despise, they frequently give way to the most frivolous reasons and pretences. If general hints to them and to lay patrons will avail, if all will consider the trust as sacred, if they will give merit it's

* "All Bishops (says SKELTON in the same dialogue of Deism Revealed) do not act the part you accuse them with, and such as sometimes do, often act otherwise, and, in either case, are almost equally liable to censure, through the defects of those they promote. The eyes of the selfish and ill-natured world are on the well-beneficed clergy; all their slips are marked and magnified, while such as are stationed a little lower, are less observed, less envied, and less maligned."

These observations are just, but the clerical, like every other profession, forms a due estimate of it's several members. By that estimate only should they, who wish to promote merit, regulate their judgment. Yet all mankind must acknowledge with the poet—

Fallimur et quondam non dignum tradimus.

Through error we assist sometimes the unworthy.

due

due estimation, as has been done in a few cases which we are happy to remember, the brilliant talents which are carried into other professions will more frequently be engaged in the clerical. For though it can by no means be allowed that competent attainments are so rare as Dr. PALEY seems to have indirectly insinuated, yet the stock of merit will be continually increased by encouraging that of which the church is already possessed.

Instead of wondering that the present number of meritorious men is not greater, we might more justly wonder that it is not smaller. The various examinations to which the clergy are subject in the course of their education, and previously to their being ordained, are no small security against incompetency. But he must know little of human nature who does not perceive, that in the progress of life the severe studies will often be little attended to, when no encouragement is to follow. The studious themselves will
adopt

adopt a species of reading that creates more amusement and less labour. Yet many, of whom it may be said in the language of Swift, "As for classicks they ne'er miss them," are engaged in perusing the publications of our own language, not flimsy plays and novels, but the productions of historians, philosophers, and divines, most known and celebrated, and not a few are acting as useful magistrates. If, notwithstanding the numerous expedients used for the circulation of books, any of them are unfortunately prevented from reading more books than they can purchase, they ought to be pitied rather than condemned, and I cannot help wishing to see more parochial libraries upon a large and extensive scale. To these all the benefited clergy of every district should largely contribute. Many single sermons, many volumes of sermons, and other valuable productions, will thus be preserved from oblivion, and become permanently useful.

to all a new set of books, and to be used by all the
 b An

An illiterate Archdeacon, as well as an illiterate Dean or Residentiary, is a great calamity to any district—For how can he inculcate a love of learning, who is not learned himself? But as there are, and, I hope, ever will be, some men of letters in that respectable office, the examples of those who have gone before them may stimulate them to care and diligence in the composition of their charges. Among the deceased, for it may have the semblance of adulation to name the living, they will find Drs. BALGUY, POWELL, RANDOLPH, TOTTIE, and many others.

They have a spacious field, they may assist the studies of the younger clergy, they may bring to observation many excellent writers of the last and present century. Let them not fear to point out even the prominent defects or seeming omissions of the most celebrated*. It would be useful to give a

* And here I cannot but express a wish, that when a list of books is directed to be read by candidates for orders, there might be

history of pulpit oratory from the time of Elizabeth to the present day, to shew how far scholastick distinctions or divisions may be avoided or adopted.

If they are well versed in Hebrew, they may point out the uses of studying it in order even to understand the new Testament, and though the Lord Primate of Ireland has published an excellent essay on biblical translations, yet much additional philological information may be communicated. The close connexion too between the old and new Testament may be pursued in all it's gradations from the first promise made to Adam till the fulness of time came. There are also tem-

be some account what is the real character of them. A student in theology, for instance, might be told what is the peculiar excellence of each commentator. For his philology he may be referred to Leigh's *Critica Sacra*, to Parkhurst's two Lexicons, making allowances for a little mysticism, and to Dr. Hammond. For *comments* on the Testament, to Pool's *Synopsis* or the *Critici Sacri*, to Erasmus's *Paraphrase*, the most satisfactory of them all, to Clarke and Locke, Whitby and Gilpin. How much was the world disappointed in the commentary of Bishop Pearce? Timidity or caution in this, or any other such instance, is pusillanimous. They all have their imperfections, and who reads Hammond on the Revelation?

porary attacks upon the church which they may be called upon to repel, and as there is little novelty in error, they may direct their younger brethren where to find proper armour.

They will studiously avoid politicks, and all the animosity of party. Nothing but the real danger of the constitution can be the legitimate subject of disquisition. The connexion of religion with the municipal laws may also be stated more as it exists in practice than in theory. For Bishop WARBURTON'S Alliance of Church and State is only intelligible by few*.

* The Divine Legation is a work of great merit, and if some able person would undertake to give a summary of it, as Dr. HALIFAX did of Butler's Analogy, we might justly hope that it would then be generally read. Perhaps no book of equal, or nearly equal merit, has been read so little. To young readers it presents some difficulties and discouragements; the materials are irregularly arranged, and when the author himself acknowledges that he has a paradox to prove, it cannot be wondered that the demonstration is not universally admitted. We may safely adopt his principal position without giving way to those refinements with which all his works unfortunately abound, without admitting his exposition of part of the sixth book of the *Æneis*, for a refutation of which see Gibbon's post. works, or his Interpretation of the Book of Job.

A col-

If they should have a taste for the fine arts, it may be shewn how much they have contributed to the promotion of piety, and in what degree a divine may, consistently with his profession, be allowed to study and to cultivate them.

The discussion of all, or any of these subjects, will require much previous study, but the advantage will be considerable. The laity present will be convinced, and will gradually convince others, that the life of a con-

A collateral use of perusing this admirable work will be to inspire us with a love of learning in general, by examining it's sources and it's progress.

The wanton severity with which he treated those who differed from him, is a melancholy proof of human infirmity, and his sarcasms upon Dr. KENNICOTT and Dr. TUCKER, were unjust and unpardonable. If Dr. KENNICOTT made some fanciful alterations, this could not overthrow the general utility of a collation; and, if the Dean of Gloucester studied the national interest, he did not at the same time neglect the duties of his profession. He has already furnished one volume of excellent sermons, and when that event happens to him which awaits us all, it will be found that his modesty only has prevented him from publishing more. Of a life so usefully spent the gratitude of man can scarce speak in excessive praise, and his name can only die with the constitution, and with good sense.

scientious clergyman is a life of industry, and that the performance of parochial offices occupies little of his time in comparison of that which is spent in the improvement of his understanding.

The trite subject of precept and example will thus be avoided. The style will not be dictatorial, affectionate to the younger, and respectful to the older part of the audience.

Every clergyman should sustain the two-fold character of a diligent scholar and conscientious pastor. He may be forewarned with propriety to remain ever mindful of both. Otherwise, even his regular attendance on the church may carry him into useless engagements and an improper waste of time. With a laudable purpose of cultivating the friendship of his parishioners, he may gradually glide into tedious and unnecessary visits, and in acquiring a little popularity as a worthy neighbour, may sink into forgetfulness of his learning and his books.

Much

Much invective has been directed against the service of churches at some distance from the place of clerical residence. I wish more attention was paid to facts, and less to speculative opinions.

The hospitality of the statute enforcing residence, or, in other words, the accommodation of an ecclesiastical inn, is not wanted; and where the inhabitants are few, the essential duties are often conscientiously performed by a non-resident divine. And if any of the very rigorous men should tell him that his parish is more wicked than those in which the incumbents live, he would soon refute them; he would prove that he catechised the children, that he had visited the sick, and that he had circulated religious books. He would refer them to melancholy instances of human depravity in town as well as in country, in defiance of all residence; and if they had any false notions of rural innocence, he would soon undeceive them. He would ask

them whether mankind are to be treated as if they had no monitor within, and what are the great services that can be performed during the week. If he were the teacher of a school, or the minor canon of a cathedral, he would ask by what shadow of justice he is to be deprived of the means of improving his income from some small and almost imaginary differences. He might also ask what claim a parish can have to a resident clergyman, which cannot afford him maintenance and proper accommodation.

Much sarcasm is dealt out against serving three churches. Here again I appeal to facts. Many conscientious men have done this, and without detriment to their respective parishes. When the hours indeed are capriciously altered, or inconveniently fixed, when the places are at such a distance that the service cannot be performed without indecent precipitation, for such cases no defence is offered. But where the stipends are small, where
other

other churches are near, the well-disposed are accommodated in them, so that the church of one parish frequently contains the inhabitants of two, as is more fully exemplified in the city of York. I would not have been so minute, but with the benevolent intention of vindicating many worthy men, and preventing in future that severity in the ordinary, which I once witnessed, and have often heard of, with the most serious concern. A parochial visitation, conducted with judgment and candour, would enable the Archdeacon, and the Bishop, by his assistance, to know the real state of every place.

He who is obliged to such hard service, may be frequently pitied, when he cannot be blamed.

It is too common to compare the English clergy, as to expectations of emolument, with the teachers of other denominations. When any of the former are in Scotland, or in foreign countries, they sit down contented with

with what can be obtained; their residence is often temporary, till they can obtain better provision. But it is an undoubted fact, that almost all the literary ministers of those who dissent from the church, are provided for with shameful parsimony. The bondage, in which many of their congregations hold them, is intolerable, and has driven several into other callings. As to the Romish priests, one might blush to tell, what cannot be denied, that most of them have smaller stipends, than the upper servants of the families with which they are more immediately connected. Under such discouraging circumstances, humble attainments, and narrow education must be excused and admitted, and the general cause of christianity will be injured and degraded. Yet let me testify with sincerity, that I have had the honour of knowing several, whose knowledge, whose liberality of sentiment, and whose general character remain unquestioned.

Certain

Certain it is that nothing will contribute more to heal the differences existing among the various denominations of christians, than a respectable ministry in each. An unlettered teacher is an usurper, and like other usurpers, can only retain his influence from the ignorance and blindness of others.

That abuses exist in the ecclesiastical courts is too notorious to be denied or dissembled. The judges and the advocates possess competent abilities to remove them.

Publick penance hardens the offender, and is viewed with detestation. Pecuniary compositions are disgraceful. Presentations upon common fame cannot be supported, and the articles of visitation are worse than a dead letter; and some have wisely determined not
to

to read them, because they cannot be enforced.

Briefs, as they are now obtained, constitute a serious grievance. Whether it be decent to tax the national charity with heavy expences in chancery, is at least questionable. But *the oaths of able and experienced workmen* are often most shamefully prostituted. A workman has sworn to the sum of one thousand pounds, when one hundred would have been sufficient, and to more than the full value of a house and every thing in it, when the damage was inconsiderable. It is therefore proposed, that the magistrates should view the damaged premises, and take all possible care that the workmen may not be perjured, nor the clergy be compelled to read notorious falsehoods, still more shocking, because they are read in churches. A proctor in each district might transmit the contributions to the principal collector, and the expences of collecting, as well as printing

ing and circulating copies, would be very materially reduced.

Till something of this kind be done, the just contempt of gross imposition will operate in full force, and with merited fatality.

Ut mox

Nulla fides damnis verisque doloribus adfit.

The tale of real loss and distress will not be believed.

The act enforcing residence should be revised, and all those honourable pleas of exemption should be inserted, which good and wise men would admit, that it may not be in the power of any to threaten, when they only mean to defraud, or to indulge the foolish pride of calling forth the incumbent, because he is in their estimation the greater man.

And after all the pleas that can be recollected have been enumerated, something may be still left to the discretion of the jury.

Every

Every Englishman triumphs in the security he enjoys from salutary laws. Yet these laws admit of improvement; and the addition of another judge to the court of chancery would be attended with the most happy consequences. Two courts would be opened, and they who must be kept in suspense for years, would be relieved in a much shorter time.

Prosecutions for smuggling would be more equitable, were the accuser bound to pay the costs, if his evidence were disproved.

The attendance of one judge in populous towns, during the winter assizes, is also a great evil. Men are tempted to sit down under petty depredations, rather than prosecute the offenders. Were a senior counsel to preside at the quarter sessions, such accusations would be sooner disposed of, the guilty sooner punished, and the innocent sooner released.

The

The poor laws are now under consideration. Care should be taken that magistrates visit workhouses in country villages, and order proper repairs and enlargement, if requisite, upon their own view.

Any labourer known to squander away his time and money in an alehouse, and perseveringly to continue idle, when work is offered, should be punishable.

In a preface to a Commentary upon Writings, which extend to every concern of man, no apology can be necessary for these miscellaneous hints.

The supplement to this work consists of observations on the duties of trustees and conductors of publick schools, and of two sermons.

The importance of education seemed to justify a particular discussion of those means, by which it may be well conducted. It is the ground-work upon which every thing

valuable

valuable in life must be established. Many seminaries are justly complained of as teaching nothing, by professing to teach every thing; and many others as not sufficiently comprehensive. The reader will find a plan equally distant from both objections, and which comprehends the substance of one published in the year 1783.

Electors, parents, and guardians, will after all be cautious not to receive hasty impressions; and are directed to some sources of legitimate information, which the wisest and most virtuous do not always think of.

Both the sermons are so immediately connected with the design of the two respectable moralists, that an apology is superfluous. The first of them was delivered before the University of Oxford; the latter at the Stafford assizes, in the summer of the year 1794.

The substance of the remarks on publick utility, subscription, the observation of the

sabbath,

sabbath, and the comprehensive nature of the ten commandments, was comprised in four sermons, preached at Oxford in the last term.

If it should be objected, that conciseness has been sought for at the risk of becoming obscure or dogmatical, the reader will have the goodness to believe, that this was not intended. In the numerous publications on morality and theology, the principal ground has been so often occupied, that we can expect to do little more than to improve particular parts, which before were hastily or slightly examined. This I found to be the case, when I undertook the Bampton Lecture, and an attempt was made, in a concise way, not to discuss any one subject at large, but ingenuously to acknowledge the difficulties which existed, to meet the most formidable objections of all our adversaries, which had not, in my apprehension, been fully answered by others.

In that, and in the present instance, therefore, let me not be blamed as having not performed what I never undertook; and though I have done but little, I can plead in excuse many years spent in the laborious office of teaching; and, even now, much of the care of a very large parish, in which the preparation for weekly composition takes up more time, than will admit of very extensive reading and close application.

To all these considerations may be added, the claims of a numerous family to subsidiary instruction.

Without any intention of palliating or concealing the general defects of human nature, every faithful minister of Christ will rejoice in creating conciliation and promoting peace, by recommending mutual forbearance, and this can only be done, by frequently reminding all men of their own infirmities, and of the peculiar temptations to which they are individually liable. Such is the
purpose

purpose of Dr. PALEY and Mr. GISBORNE; and if I have in any degree assisted in giving it additional efficacy, I shall rely on the candour of the judicious and the virtuous, and rejoice in contributing one mite to the treasury of moral and religious information.

As the Honourable THOMAS ERSKINE has in his *View of the Causes and Consequences of the Present War with France*, not only not censured, but commended those who were tried for high treason in the year 1794, and has declared, that their object was virtuous and laudable, I must beg leave to say, that the acquittal of a jury is not always a proof of absolute innocence, though it shuts the mouth of accusers; that the profession in general to which he belongs, differs in opinion from him, and from the jury, and that therefore the charge of persecution falls to the ground. Having heretofore challenged Mr. WYVILL, and all the associators, to prove any plan of parliamentary reform practicable and eligible,

ble, I still look upon such plans not so much criminal in themselves, as in their consequences; and they are seldom brought forward but with warmth and irritation. From fifty men of the first eminence I have no alarming apprehension, but the rage of innovation soon communicates itself to the ignorant, the idle, and the profligate. And I must be excused in thinking, that many of our reformers are not so anxious to *destroy* influence, as to *transfer* it. For I am able to prove, when duly called upon, that some of them are, within the compass of their power, tyrannical to an intolerable degree. An instance lately occurred in the north of Yorkshire, which fully confirms my assertion.

17 AP 66

A COM-

COMMENTARY,

WITH
Strictures, &c.

WHEN Dr. PALEY's Moral Philosophy made its appearance in the world, it met with a most favourable reception; nor was this reception more favourable than it deserved. It had been too common to separate the law of nature from revelation, and in stating the subordinate rules of moral conduct, to forget that the will of God is not only supreme, but gives all other rules their existence, their stability, and their propriety.

Neither was it inconsiderable merit to render a study pleasant, which, however interesting, had been considered as devoid of entertainment. Accordingly, a treatise so well unfolding the principles of moral and political philosophy, was found in every

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apart-

apartment, and the University of Cambridge makes use of it in public examinations.

Having myself always been of opinion, that Cicero de Officiis is, by general practice, read too early in schools, I postponed it till I could assist the young men by Dr. PALEY's observations, and I have reason to believe, that the practice was not unsuccessful, that a study imperfectly followed in earlier years, has since been pursued with alacrity and advantage, and has had a salutary influence upon the mind at a period when it is most ingenuous, and free from art and suspicion.

In process of time Mr. GISBORNE, whose diligence, whose benevolence, and whose ingenuity are beyond my praise, took the alarm at Dr. PALEY's notion of general utility, and dreaded the most fatal consequences to religion and morality; and indeed if we could admit the construction which is put upon Dr. PALEY's words to be just, we might all of us equally take the alarm. But the very words which Mr. GISBORNE quotes himself remove every such apprehension.

For in order that no man captivated by immediate advantage might think himself authorised to deviate from general rules, Dr. PALEY affirms, "Whatever is expedient is
" right.

"right. It must be expedient upon the
 "whole, at the long run, in all its effects
 "collateral and remote, as well as in those
 "that are immediate and direct, as it is ob-
 "vious that, in computing consequences, it
 "makes no difference in what way, or at
 "what distance they ensue." Gilb. p. 13—
 Paley, p. 70, vol. i.

What words can more strongly prevent
 perverse and crooked casuistry than these, it is
 difficult to say; and if they should be thought
 insufficient, we have in various parts of Dr.
 PALEY's book the idea of general conse-
 quences fairly and properly stated, as if on
 purpose to admonish us of our danger in mis-
 applying his principle.

But Mr. GIBBORNE is so alarmed that he
 states the following case: "When St. Paul's
 "cathedral was erected, the architect willed
 "and wished the excellence of the edifice.
 "This position we will suppose to be allow-
 "ed. Consequently those proceedings of
 "the workmen, which should promote that
 "will and wish, must have been agreeable to
 "him, and the contrary. Granted also.
 "Therefore the method, which it was right
 "for the workmen individually to pursue, if
 "they were at any time without specific in-
 B 2 "structions,

" instructions, in order to ascertain his will
 " respecting any proceeding, was to enquire
 " into the tendency of that proceeding to pro-
 " mote or diminish the excellence of the
 " structure.—If one of the masons had rea-
 " soned in this manner, and, in conformity
 " to his rule, had commenced, at his own
 " discretion, an arch in one place, and formed
 " the rudiments of a dome in another, would
 " he have been able to exculpate himself
 " from the charge of presumption? Would
 " his arguments have been judged logical,
 " and accepted by the architect as a defence
 " of his conduct? Would he have been al-
 " lowed capable of ascertaining the will of
 " Sir Christopher Wren, from his own crude
 " ideas of architectural expediency?"

The plain answer to this seemingly for-
 midable comparison is, that the workman
 knows himself generally accountable, and that
 if by his own rashness or presumption he in-
 jure the fabrick, he must suffer for it; that if
 the architect's instructions have not been
 minute as to each particular, and if any un-
 foreseen accident should compel him to de-
 viate from such instructions, he still hopes
 that necessity, and the nature of his employ-
 ment, will be his justification.

If

If the reader will admit this to be a fair construction of Dr. PALEY's meaning, then he will also see that the rule of expediency will in no case be rendered *paramount to the injunctions of Scripture*, a consequence at which every christian must shudder.

It is a trite observation, *that exceptions prove rules*, and while we hold ourselves accountable to God, our consciences, and our fellow creatures, we are in no danger of being misled by *visionary notions of expediency*.

If we deprive a fellow creature of life, if we destroy his property, or do any thing by which he suffers damage or pain, we are amenable, and we know that we are so. But privation of life may be justifiable from self-defence; privation or diminution of property may be justified from publick utility—we may pull down a single house, or a part of it, to save a street from burning; we may pluck the ears of corn to prevent our perishing by hunger; we may withhold information, we may violate a promise, and we may tell a falsehood, under certain circumstances and restrictions; still we must be sure that those circumstances and restrictions will bear us out,

orw

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otherwise, we open a door for equivocation, chicanery, treachery, and lying.

The physician does not acquaint his patient with the extent of his danger; a promiser will not fulfil his promise, if he find that he should thereby injure instead of serving the promisee; and who would not save a friend pursued by an enraged adversary, if a pardonable lye would answer the purpose? There are indeed some commandments which admit of no exception. It can never be lawful to commit adultery or fornication, to be guilty of swearing or drunkenness, or to use licentious conversation, or to be avaricious. The question then is, whether a proper notion of expediency can ever mislead us? I presume it cannot but through our own perverseness. Dr. PALEY and Mr. GISBORNE are writing for improved understandings, and the danger therefore is lessened in proportion as such understandings can more easily make a proper distinction.

But let us not therefore conclude, that in material, in prominent cases which most frequently occur, uneducated persons of honest intentions will often be at a loss. Paroxysms of rage or grief are incident to all men, and who

who will attempt to justify their baneful effects in any? But few are at a loss in distinguishing justifiable homicide from murder, in seeing when it may be necessary to demolish a building, to omit the performance of a promise which, if performed, would be detrimental, to conceal the truth from the unhappy, the insane, or the vindictive.

All the instances, both of a publick nature, which Mr. GIBBORNE has selected, and all the instances of a private nature to which he alludes, are but so many misapplications of Dr. PALEY's principle. *Nunquam utile est peccare quia semper est turpe.* To do wrong can never be expedient, for it is always abominable.

“ Dr. PALEY (says Mr. Gisborne, p. 39)
 “ in some parts of his work, particularly in
 “ his chapters on utility and general rules,
 “ seems strongly impressed with a sense of
 “ the mischiefs which would ensue, if men
 “ were permitted to disobey the commands
 “ of justice whenever such conduct should
 “ appear to them expedient. His argument,
 “ in the passage to which I allude, coincides
 “ with mine in this chapter, and is incom-
 “ patible with the principle which he recom-
 “ mends. A short extract will prove the

" truth of these assertions. Dr. PALEY de-
 " nies that an oppressor may be assassinated
 " by any one who thinks him better out of
 " the way than in it, because if you allow
 " this excuse in the present instance, you
 " must allow it to all who act in the same
 " manner, and from the same motive, that is,
 " you must allow every man to kill any one
 " he meets whom he thinks noxious or use-
 " less, which in the event would be to com-
 " mit every man's life and safety to the
 " spleen, fury, and fanaticism of his neigh-
 " bour, a disposition of affairs which would
 " soon fill the world with misery and con-
 " fusion, and ere long put an end to human
 " society, if not to the human species. Now,
 " has not Dr. PALEY, in these words,
 " *described* and stigmatized his own princi-
 " ple? Does not his doctrine of general
 " expediency, which pronounces no moral
 " rule to be free from exceptions, and au-
 " thorises every man to perpetrate whatever
 " he conceives to be useful, commit the pro-
 " perty, the liberty, and the life of each
 " individual to the spleen, fury, and fanati-
 " cism of his neighbour, and open wide a
 " door to enormities subversive of social
 " happiness, and destructive of mankind?"

It

It is apprehended, that Dr. PALEY does not here stigmatize his own principle, but only guards against the misapplication of it. He said somewhat too much when he asserted*, "that no rule of morality is so rigid as "to bend to no exceptions;" the contrary of this I have admitted before, without presuming to have enumerated every instance of unexcepted cases; but certain it is, "that "moral philosophy cannot comprise the innumerable exceptions within any previous "description;" consequently he must leave every man to be his own director, admonishing him to seek for proper information, and not to give way to spleen, to fury, or any passion whatsoever, but to preserve the light within clear and undiminished.

Dr. PALEY never supposed that the idea of general utility would be inconsistent with any plain injunction of scripture; and the instance which Mr. GISBORNE produces seems totally irrelevant to his purpose.

In his chapter (says Mr. Gisborne, p. 50) "entitled, The Consideration of general "Consequences pursued, we meet with the following lines: "From the principles de-

* Vol. ii, p. 411.

"livered

“livered in this and the two preceding chap-
 “ters, a maxim may be explained which is
 “in every man’s mouth, and in most men’s
 “without meaning, viz. *not to do evil that*
 “*good may come*—that is, let us not violate a
 “rule for the sake of any *particular* good
 “consequences we may expect—which is,
 “*for the most part*, a salutary caution, the
 “advantage *seldom* compensating for the
 “violation of the rule.”

“This explanation of the precepts is no
 “less circumscribed, than the permission of
 “discretionary exceptions is unauthorised.
 “When St. Paul excepts totally, and with
 “abhorrence, the doctrine of doing evil that
 “good may come, and affirms of those who
 “falsely imputed it to him, that their con-
 “demnation is just, on what scriptural
 “grounds can the precept in question be
 “called by so slight a name as a caution? On
 “what scriptural grounds can it be inferred,
 “that the opinion which we may entertain
 “of future consequences, whether particular
 “or general, will in any case absolve us from
 “obedience? Let the reader fairly put a
 “case to himself: let him suppose that it
 “were in his power to obtain the manage-
 “ment of a great empire by means of perfidy
 “and

“and murder, and that he were persuaded,
 “that the consequences of his taking those
 “previous steps would be, on the whole,
 “beneficial to mankind. Would he then
 “take them? Would he listen to the temp-
 “ter who suggests to him, ‘All these things
 “will I give thee, if thou wilt fall down and
 “worship me’—.”

We may admit Dr. PALEY's system, and still maintain that he ought not.

Were Dr. PALEY to answer for himself, he would prove by arguments superior to any of mine, that the general bad consequences preponderate to an infinite degree. He would prove also, that St. Paul's *caution* (for I will avoid verbal criticism where it can be avoided) was misunderstood. He would moreover adduce many more instances than those which have been already adduced, that what is apparently wrong may, by weighing all circumstances, be ultimately right. Let us draw the matter into the form of a syllogism.

Evil must not be done that good may come.

This or that is evil.

Therefore this or that is not to be done.

Dr. PALEY denies the minor proposition; he proves that the thing done under particular

lar circumstances is not evil. Upon this issue is joined, and every case rests on its own merits.

To pull down part of a neighbour's house is evil, unless a substantial reason can be assigned; but it is proved that a whole street is saved thereby from conflagration.

To violate a promise is evil; but the violation was of service to the promisee.

These, and many others which might be added, are cases which may occur to any man at any time, and it is better to refer to them than the case stated by Mr. GISBORNE, or to many others which casuists, more especially the Romanists, and now and then Dr. TAYLOR himself, have stated, and which draw the attention from ordinary incidents, mislead by their singularity, or disgust by their enormity.

If, as hath been acknowledged, *the world can scarce contain the cases that might be written*; if they would swell beyond the size of ancient digests and modern reports, why should we not select those which are of general use and common occurrence? Why (if I may be allowed the comparison) should we be carried from our respective countries to Utopia?

Upon

Upon Dr. PALEY's comparison of the Ambassador, p. 63, vol. i. Mr. GISBORNE, p. 73, observes—"In the latter case, that is, of silence or ambiguity, he is not by any means at liberty to govern all his measures merely by his own ideas of what may be generally expedient for his country." The very nature of his trust implies that he will act with integrity and discretion, in a way analogous to the general instructions which he has received, and calculated to promote the interest of his country.

TO enquire into the abstract rights of man is somewhat dangerous, unless great caution be used. Every restraint which civil society puts upon what is called natural liberty, being thereby brought into discussion and dispute, little ensues but murmuring and discontent. Rights and privileges which have been long enjoyed will not easily be resigned, and it is better to acquiesce in some usurpations of inferior moment, than to disturb the the peace of society by endless complaints. He must be a bold philosopher who pretends to ascertain with precision the quantum of liberty

liberty to be given up ; or, if he could ascertain it, to frame laws which should prevent its enlargement or its diminution. The truth is, when we consider the frailties of men, when we see how full of error and imperfection the best productions of human ingenuity are, we should do well to improve the advantages we enjoy, without grasping after those which we cannot obtain. It is easy to start difficulties, and to point out objections. Wherever we see an evil, let us endeavour to point out a proper and an easy remedy. If we would know what mischiefs are created by general, abstract enquiries, we may recur to the writings of PAYNE, and other modern illuminators. Shall we then, it will be asked, acquiesce under every grievance ? By no means ; but let the grievance itself be stated : We shall then know whether it be a grievance, whether it be removable, and whether the remedy be not worse than the disease. We have had the felicity of seeing many salutary alterations in the present age. These are so often alluded to, that we need not specify them. Dr. PALEY has proved, that inequality of representation, however wrong it may appear in theory, is advantageous in practice, by introducing into the legislature persons of every

every description and profession, a circumstance which, while it supplies general information, is above all things calculated to remove those jealousies and prejudices which insinuate themselves into the human mind, and which nothing but the frequent and friendly intercourse of men in various stations can remove.

By selecting this beaten topick of complaint, I am far from asserting that no changes in other instances could be made to advantage; and all that requires proof is, what and how far any change is consistent with publick utility.

In Mr. GISBORNE's four propositions, I find nothing controvertible, nor any thing which destroys Dr. PALEY's idea of utility properly understood. At the same time, they are complex, and not levelled to the general apprehensions of mankind. I shall hereafter have an opportunity of stating a plain rule of interpreting the ten commandments, which, if duly attended to, will lead us safely through life.

" It remains to be shewn (Gisb. p. 101).
 " under what circumstances an individual
 " may be justified by the light of nature, in
 " using force against another, for the purpose
 " of

"of giving assistance to a third person attacked by the latter."

In a note upon this passage, the author questions the authority of the moral sense. As far as my own comprehension goes, Dr. HUTCHESON, and other ethical writers, who maintain its existence and its influence, have never given it any authority paramount to that of scripture. They seem to consider it as almost an intuitive perception of right and wrong, attended with a love of the one, and a hatred of the other. In common language, any thing is said to be natural which requires little previous instruction, and it is of the Creator's mercy that we are led to approve things that are excellent, and to disapprove the contrary. In our moral conduct we occasionally meet with doubtful and difficult cases, and it is right that we should study how to act under them. But, generally speaking, the way is easy, open, and plain: the moral sense makes it so*.

"Of all the erroneous notions (says Mr. GISBORNE, p. 152) concerning punishments, no one is so prevalent as the idea, that natural justice authorises the infliction

* Those who wish to see more may consult Dr. PALAY, vol. ii. book i. c. 6.

"of

" of it on criminals, for the purpose of deterring others from becoming so." This is one, though not the only, purpose of punishment. Cicero confirms the opinion. *Ut pæna ad paucos, metus ad omnes perveniat.* In the progress of civil society, it is soon discovered that every notorious offender is an enemy to his king and country, and punishments increase according to the frequency of offences, as well as according to their real turpitude. The difficulty of detection is also another circumstance which adds to the severity of punishments. Still the prevention of wickedness is the primary purpose of them all.

The prejudicial consequences of crimes can only be prevented by punishing such as are actually committed ; while, at the same time, due regard is had also to their internal turpitude. Even intentions ought to be punished as far as they can be clearly ascertained. The difficulty of discovering such intentions, constitutes an essential difference between the earthly magistrate, and him *who is a discernor of the thoughts.*

See also Dr. PALEY, b. ~~ii~~ c. 8, on general consequences. 2

The controversy concerning the slave trade I shall not enter into, conceiving that men
C have

have gone into opposite extremes, and that they are the best judges of the question who have visited the West Indies, without being either immediately or remotely interested.

“ Dr. PALEY (says Mr. GIBB. p. 185)
 “ and other moralists contend, that those
 “ moveables which are to a great degree the
 “ produce of a man’s personal labour, as his
 “ tools, weapons, and other similar posses-
 “ sions, may originally be disposed of by
 “ will, because the owner has employed his
 “ own labour upon them, and has inseparate-
 “ ly mixed it with them, thereby giving
 “ them a great increase of value, which in-
 “ crease is inseparable from, and makes a
 “ great part of the whole value.”

This appears to me to be perfectly correct, though the regulations of every civil society render such disquisitions more curious than useful.

Mr. GIBBORNE establishes the right of bequeathing on social convention. Dr. PALEY, with the same meaning in reality, on the law of the land.

“ Dr. PALEY affirms (says Mr. GIBB.
 “ p. 207) that the performance of a promise
 “ is

"is unlawful (and consequently that the en-
 "gagement is void) when it would be in-
 "consistent with what he terms an *imperfect*
 "obligation. It would not be difficult to
 "prove this rule radically erroneous in its
 "principles, and to shew that it has led, and
 "necessarily must lead, Dr. PALEY to con-
 "clusions the reverse of those which he has
 "maintained on other grounds;—if the rule
 "were true, no reliance could be placed on
 "any engagement. The promiser would in
 "numberless cases actually discover some
 "imperfect obligation which would be vio-
 "lated by the performance, and in every
 "case he would be able to feign such a dis-
 "covery, without being liable to confuta-
 "tion.

In a note of the same page, "See par-
 "ticularly the instance of promising a person
 "your vote (p. 132, vol. ii. of Dr. PALEY)
 "a promise which Dr. PALEY declares not
 "to be binding, when opposed to an imper-
 "fect obligation, and compare it with his
 "observations on the same instance, p. 138.
 "How can these decisions be reconciled,
 "since Dr. PALEY expressly admits, that
 "you are under an imperfect obligation to
 "give your vote to the better candidate."

There is certainly ground for this charge of inconsistency ; but Dr. PALEY has cautioned young persons against rash promises. Candidates are aware that, in some instances, oaths must be taken, and they are also aware, that more able competitors may arise.— Therefore no promise can be absolutely unconditional. If a candidate, however, be encouraged by many promises to enter into a laborious, expensive, and unsuccessful contest, they who violate their promises cannot make him any compensation.

But we must do Dr. PALEY justice by the following quotation, which qualifies at least the inconsistency adverted to :—

“ The case of erroneous promises (vol. i. p. 139) is attended with some difficulty ; for to allow every mistake or change of circumstances to dissolve the obligation of a promise, would be to allow a latitude which might evacuate the force of all promises ; and, on the other hand, to gird the obligation so tight, as to make no allowances for manifest and fundamental errors, would, in many instances, be productive of great hardship and absurdity.”

“ The moralists of antiquity (says Mr. GISBORNE in a note, p. 208) were extremely

“ tremely *liberal* in granting exemptions from
 “ the obligation of performing promises, as
 “ might be expected from the looseness of
 “ principle which pervaded their whole
 “ system of moral conduct. Cicero, who
 “ was undoubtedly one of the wisest and most
 “ virtuous of them, lays it down as an unde-
 “ niable and self-evident rule, and without
 “ the smallest exception or qualification
 “ whatsoever, that no promises are binding
 “ which a person makes in consequence of
 “ being constrained by fear, or deluded by
 “ artifice. Jam illis promissis standum non
 “ esse quis non videt, quæ coactus quis metu,
 “ quæ deceptus dolo, promiserit? Off. lib. i.
 “ He states further, and in terms equally
 “ positive, that a promise is not obligatory,
 “ when the performance of it would be un-
 “ profitable to the promisee, or *when the per-*
 “ *formance would occasion more disadvantage to*
 “ *the promiser, than benefit to the other party.*
 “ Nec promissa igitur servanda sunt ea, quæ
 “ sunt iis, quibus promiseris, inutilia, nec si
 “ plus tibi noceant, quam illi prosint cui pro-
 “ miseris. Ibid. It is to be observed, that
 “ although Cicero grounds these rules on the
 “ two principles which he had previously
 “ laid down as the foundation of justice, one

" of which principles was general utility (ut
 " communi utilitati serviatur) yet in each of
 " them he seems altogether to lose sight of
 " the benefit of the promisee, and to consti-
 " tute the promiser the judge of the value of
 " the promise to the latter, who is thus left
 " wholly at his mercy. We have here an
 " additional proof that moral rules, profess-
 " edly founded on general expediency, will
 " usually degenerate in practice into rules
 " looking solely to the private utility of the
 " party who is to make use of them."

This note thus quoted at full length, shall
 be minutely considered, for it seems to abound
 with material errors. MR. GISBORNE, in
 common with many of our divines, maintains
 the looseness of Heathen morality.

MR. HAWKINS, in the 5th of his Bamp-
 ton Lectures, has given a full refutation of
 this idea. " We might extract (says he)
 " from the writings of Pagan authors, philo-
 " sophers, and others, of different times, and
 " in different places, a moral system, against
 " which, collectively taken, should lie no fair
 " exception, and produce from them senti-
 " ments finely coinciding with the most ex-
 "alted principles, and most refined doctrines
 " of christianity." He afterwards adduces
 passages

passages to prove, that Heathen writers inculcate our duty to God, to our neighbour, and ourselves, the golden rule of doing to all men as we wish they should do unto us, the forgiveness of injuries, patience under affliction, the subjugation of evil thoughts, and a forbearance from evil intentions. They also maintain the divine influence on the human mind. Upon the most careful inspection of Cicero de Officiis, I am at a loss to find one exceptionable rule, if rightly understood. His abhorrence of chicanery, equivocation, and falsehood, and of any separation of utility from virtue and honour, and whatever is estimable in life, must entitle him to respect and attention. It would be difficult for any casuist to determine what regard ought to be paid to the interest of a promisee, who uses either force or fraud. The trite case of promises made to publick robbers has been decided different ways, both by ancient and modern casuists, as Dr. ADAM SMITH has stated more at large in his Theory of Moral Sentiments. He acts most safely, perhaps, who performs it in the whole, or in part, but he can scarce be called a bad man who should not perform it. For good men are divided upon the question. The perform-

ance too may be recommended, because it may save the life of other innocent persons, as the promisee probably saved the life of the promiser, whom the laws of his country could not protect.

Mr. GISBORNE has not collected the whole sense of inutilia. It implies not merely a negation of good, but, as the fabulous instances of Phaeton and Theseus evince, positive evil. Cicero never supposes the promiser to exercise either a perverse or an erroneous judgment: he supposes such a material change of times and circumstances, as will evidently exculpate the violation of the promise. He says, if you promise to be any one's advocate upon an immediate occasion, and your son be taken with a severe illness, it is no violation of duty to decline doing what you promised: it would be a greater violation of duty in your friend to complain of his being forsaken. Mr. GISBORNE probably would take the alarm, and suppose that a door is hereby opened for all manner of deception. But with men of integrity no such bad use can be made of such a case. Besides the awful account to be given to God, and our own consciences, which of us does not think it incumbent to assign our reasons
to

to the promisee, and, in case of dispute, which of us would not fairly make our appeal to the wise and virtuous? It will be considered, that Cicero is not here stating a slight inconvenience, for that can never justify a breach of promise, but a serious affliction and calamity.

I promise a vote to A: B applies afterwards, and may, in some respects, deserve preference; but if A be competent, I am not to violate my promise for a few shades of difference. Yet if after the promise made to A, I find that his moral character is bad, or that he is altogether insufficient to fill the office, I may, and must retract. For when I promised him, I promised him as a man virtuous and competent: it was an idea incorporated with the promise, and inseparable from it.

“ Dr. PALEY affirms (says Mr. GIBB. “ p. 209) that a promise cannot be deemed “ unlawful, where it produces, if performed, “ no effect beyond what would have taken “ place had the promise never been made.”

“ As he advances no argument in support of this rule, and surely it is not self-evident, it will be sufficient to refute it by an example.”

And

And then Mr. GISBORNE states two cases of his own, both of them calculated to mislead. He should, in justice to Dr. PALEY, have adverted to his case, which is as follows: "A captive may lawfully recover his liberty by a promise of neutrality, for his conqueror takes nothing by the promise which he might not have secured by his death or confinement, and neutrality would be innocent in him, though criminal in another." Once for all let us reject examples drawn from assassins and tyrants. They favour too much of the rant of tragedy.

It not unfrequently happens in the chances of war, that prisoners are dismissed with a promise not to serve again in the present war. This might have been effected by their detention. But their detention is equally inconvenient to themselves and to their enemies.

I have now offered my observations on Mr. GISBORNE's tract, published to refute what he thought the erroneous notions of Dr. PALEY; and if what has been concisely said be deemed worthy attention, the readers of Dr. PALEY may peruse his book without being alarmed at his principles.

The

The observations of Mr. GISBORNE concerning subscription, will be considered when I come to review Dr. PALEY's remarks on the whole subject of articles, creeds, &c.

I need not remind the reader, that I decline entering into the discussion of the slave trade, concerning which the two worthy divines seem nearly agreed. Yet I cannot help recommending Mr. EDWARDS's history of the West Indies, as the production of a benevolent and a comprehensive mind, above the meanness of misrepresentation on either side of the much agitated question.

Every human mind must, after all, deplore that the great advantages derived to our commerce from the West Indies are so dearly purchased, and that so many of our fellow subjects are sacrificed to the climate, even though part of the calamity be chargeable on their own imprudence.

Dr. PALEY, vol. i. p. 44. " A beggar,
 " with the appearance of extreme distress,
 " asks our charity. When we come to argue
 " the matter, whether the distress be real,
 " whether it be not brought upon himself,
 " whether it be of publick advantage to ad-
 " mit such applications, whether it be not
 " to

“to encourage idleness and vagrancy, whe-
 “ther it may not invite impostors to our
 “doors, whether the money can be well
 “spared, or might not be better applied;
 “when these considerations are put together,
 “it may appear very doubtful whether we
 “ought or ought not to give any thing. But
 “when we reflect, that the misery before our
 “eyes excites our pity, whether we will or
 “not, that it is of the utmost consequence to
 “us to cultivate this tenderness of mind, that
 “it is a quality cherished by indulgence, and
 “soon stifled by opposition, when, I say, this
 “is considered, a wise man will do that for
 “his own sake, which he would have hesi-
 “tated to do for the petitioner’s—he will
 “give way to his compassion, rather than
 “give way to a habit of such general use.”

When we consider how few vagrants merit
 compassion, when all the mischiefs of va-
 grancy are taken into the account, the safest
 way is to refuse in toto, lest while we relieve
 their wants, we corrupt their morals. A
 poor man taken ill upon a journey, if he can
 produce that testimony of his character which
 honest men easily obtain, is not in the num-
 ber of vagrants. Our tenderness may be
 better kept up by giving relief to indigent
 families, and, as Dr. PALEY elsewhere ob-
 serves,

serves, being charitable upon a plan. The spirit of our laws is contrary to all lenity that may be shewn to vagrants. We are punishable for harbouring them, and surely cannot altogether be innocent in supplying them with the means of being harboured by others. A residence in a large country village, infested by such persons, has given me decided conviction, that the Doctor's opinion should not be followed. In large towns too, and in the metropolis in particular, there are receptacles of beggars, of which, if the accounts be somewhat exaggerated, sufficient proof can be given that they abound in all kind of sensuality and licentiousness*.

P. 92. "Negative precepts on prohibitions, being generally precise, constitute accordingly a perfect obligation."

"The fifth commandment is positive, and the duty which results from it is imperfect."

"The sixth commandment is negative, and imposes a perfect obligation."

"Religion and virtue find their principal exercise among the imperfect obligations,

* See a passage from the 26th sermon of Dr. SAMUEL CARR, quoted in a note, p. 16, of Thoughts concerning the Methodists and the established Clergy.

the laws of civil society taking pretty good care of the rest."

Here it is not my intention so much to controvert what is laid down, as to supply what is omitted, though, perhaps, the Doctor's distinction between positive and negative precepts, in a moral view, admits of some doubt.

The expounders of the commandments have agreed upon a rule of interpretation not to be controverted, that the negative commandments also enjoin positive duties. The prohibition of murder, for instance, requires that we do every thing by which life may be preserved and rendered comfortable. The prohibition of adultery, theft, and false witness, places our neighbours morals, his property, and his good name, under our protection and care, and every day furnishes us with opportunities of exercising such care. These positive duties are, it is allowed, of what is called imperfect obligation, and we are not punishable here for the neglect of them.

Offices of kindness must be voluntary. We cannot always relinquish our own advantage, to watch over the advantages of others, either in property or in reputation. If it be considered that every man's virtue is

to be measured by his inclination, and not by his power, then the Doctor's distinction is superfluous. Munificence from the most opulent must be circumscribed, but benevolence, which is the source of that munificence, should be universal. The term *imperfect* may ultimately mislead, and it is most safe to admonish every man, that his obligations to do what is excellent, are commensurate with his abilities, but that his kind and religious wishes ought to be unbounded.

Yet still to the most ingenuous minds, some difficulties may occur under each table of the commandments. That God is to be worshipped in spirit and in truth is allowed by all, but no one can define precisely the time which ought to be spent in his worship, much less is any particular mode of worship marked out in holy writ: a circumstance which surely should render men modest in censuring established forms. Questions also will arise concerning the interposition of Providence, and men will go into opposite extremes. Under the third commandment, we are forbidden to swear falsely or rashly. Complaints are made, that oaths are multiplied beyond necessity; but who can define how far

far they ought to be exacted, and where they should be omitted? The fourth commandment is very far from ascertaining the nature of that rest from labour which is required on the Sabbath, much less does it point out what works of convenience, accommodation, or comfort may be done on that day. Yet men seem to be agreed, that their tables are not to be confined within the limits of absolute necessity, nor that the whole day be spent in the immediate acts of religion.

In the relative duties the difficulties are innumerable, especially when one party is guilty of misconduct.

The child must reverence the parent; but the parent is ungodly, peevish, or absurd. Who can say how far this is to be borne patiently? The child is stubborn, licentious, and prodigal. Who can fix bounds to the parent's lenity? Who can tell whether additional concession will bring on ruin or repentance? The reader will readily supply the difficulties which may occur between magistrate and subject, between married persons, between master and servants, teachers and scholars, and, in short, between one neighbour and another, for we are enjoined

by the Apostle universally to be in subjection one to another. Injunctions, therefore, to obedience, must be general*.

Under the sixth commandment, there are difficulties respecting the rights which civil society may exercise upon the lives or the liberty of its members, respecting the nature and extent of christian forgiveness; for the enquiry is not merely how far we may forgive, but how far, and in what instances we may receive the offender into friendship. Dr. PALEY himself has stated this difficulty at full length, by comparing one part of our Saviour's injunctions with another. For he, who said, I say not unto thee till seven times, but until seventy times seven, and used many other such-like words; said also, that if a brother was not to be reclaimed by repeated admonition, he was to be deemed a heathen and a publican. We may therefore fairly conclude on the authority of our Lord himself, that no general instructions can fix limits to the duty of forgiveness, and that we are to judge by particular circumstances, and by analogy, as we must in innumerable other in-

* See Dr. SWIFT's sermon on the subject.

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stances,

stances, let the general rules and principles be whatever they may, and of such rules and principles men will often judge more differently, than they will of particular cases.

Under the seventh commandment, requiring the due government of all our desires, appetites, and passions, no one undertakes to define where excess in eating and drinking, in warrantable pleasures and recreations, begins: we have amusements sanctioned by custom, of which, to a christian, the lawfulness is at least questionable: to say nothing of those which Mr. GISBORNE justly calls reliques of ancient barbarity, such as cock-fighting, and bull-baiting; and we are informed by medical men, that without incurring the imputation of gluttony or ebriety, all of us eat and drink by far too much. By the way, the discontinuance of days of fasting and abstinence has increased the evil.

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Under the eighth commandment, without stating Cicero's case, whether a good man may steal from a worthless man, there will arise doubts how far soldiers may be suffered to maraud or plunder, what gains, what advantages, what compensations are allowable in contracts and in commerce. And when
we

we look into the world, we often see its customs in the dealings of men, one with another, at variance with strict honesty.

The ninth, constituting us guardians of the reputation of each other, and not only forbidding false imputations, but requiring, perhaps, a charitable suppression of truth, in not bringing to view the offences of youth and inadvertency, and of which the offending party has long ago repented, is difficult to be obeyed by fallible men. Common fame may induce any of us to believe and to propagate falsehood. We have known the bulk of the nation imposed upon. The casuistry of lying is not in all instances regularly adjusted. Some have made it *malum per se*. If this were the case, it could no more be allowable to lye under any circumstances, than it could be to commit fornication or adultery. He who can censure the Egyptian midwives or Rahab, must judge with rigour, which most men will condemn*. St. Chrysostom and

* To tell a lye for charity, to save a man's life, the life of a friend, of a husband, of a prince, of an useful and publick person, hath not only been done in all times, but commended by great, and wise, and good men.

The Egyptian midwives are commended, because by their lye they saved the Israelitish infants.

St. Austin thought otherwise, and of the former it is recorded, that he was never known to utter a falsehood. There is some danger in jocular lyes and exaggerations ; yet custom gives them sanction, and frequently more than just approbation.

Of the tenth commandment it is not requisite to say any thing, as it strikes at the very root of all injurious treatment, by requiring us to suppress the very desire of what is not ours.

St. Austin says, that all the Philosophers, as Plato, Xenophon, Lucian, the Lawyers, the Physicians, the Rhetoricians, and Theologers, did affirm, that it was sometimes lawful to tell a lye, that is, when it did good and no evil ; for, said Proclus, Charity is better than truth, and to save a man's life, is better than a true story. TAYLOR's Ductor dub. book iii. c. 2.

Afterwards he says, that all those examples recorded in Scripture, of great persons telling a lye in the time of danger of themselves and others, is no warrant, no argument of the lawfulness of it, for they were under a looser law, we under a more perfect and more excellent, and yet they did not do well, and if we imitate them, we do worse.

I beg leave to observe, in the first place, that I scarce know of any other scriptural example, except the two above alluded to, which it can be safe to follow ;—but surely the duty of speaking the truth was the same in all ages.

Times of ignorance God winked at, but his laws are unchangeable. When in common language we say, that truth is not to be spoken at all times, we mean that it would fill the world with confusion, to communicate all we know and all we think.

Mr.

Mr. GILPIN, in his Exposition of the Church Catechism, p. 99, 12mo. edition, says,

“ On this head the ten commandments
“ are first placed before us, from which the
“ composers of the catechism, as well as
“ many other divines, have drawn a compleat
“ system of christian duties. But this is per-
“ haps rather too much. Both Moses in the
“ law, and Christ in the gospel, seem to have
“ enlarged greatly on morals, and each of
“ them, especially the latter, to have added
“ many practical rules, which do not obvi-
“ ously fall under the commandments.”

Then follows a note from Bishop WAR-
BURTON's Commentary on Pope, which is
supposed to illustrate this idea,

In the first place, however, the ridicule of
a satyrist is not quite proper to be adduced as
an argument by a grave moralist, and all that
Dr. DONNE intended to express, was the
strangeness of the crimes so singular, that it
were difficult to say under which prohibitory
commandment they would be classed.

In which Commandment's large receipt they dwell,

The expression is ludicrous, and it is hy-
perbolical,

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Though

Though it be true that our Saviour enjoins many duties which were little known to the multitude in his day, yet surely he censures the teachers of the law, for their blindness and perverseness.

What social duty, we may ask, is omitted in the second division of the Commandments, when they are comprehended in these sayings, Do to others what thou wouldest they should do unto thee, and, Love thy neighbour as thyself? All the law and the prophets hang upon the two precepts of loving God and our neighbour; and surely whatever admonitions they have given, are so many practical comments upon the commandments.

And if the rule of interpretation before laid down be well founded; if, moreover, the tenth commandment be well attended to, I can see no duty which either the first or the second table does not comprehend.

Of the doctrine of the Trinity, some have doubted whether it can be found in the old Testament. They who wish for satisfaction on this subject, may consult Dr. BURGH, or Dr. THOMAS RANDOLPH's Latin Protections. The pious in all ages expected an atonement, and therefore believed in the Messiah;

fish ; they relied not on their own endeavours merely, and therefore expected assistance from above. They believed that God, whom they were commanded to love with all their heart and all their soul, would animate their zeal in his service, and finally reward their well meant endeavours. So far the gospel was preached to them all, and it was preached in the commandments themselves, of which, when the explication was extended, as it ever must have been, with the rational and thinking part of mankind, beyond the prohibition of flagrant offences, and the injunction of a few very obvious duties, it would by necessity be carried to every concern of man.

The reader will recollect what was hinted before in observing, that the moral sense, or the quick perception of right and wrong, does by no means discern immediately what should be done under difficult circumstances.

In prospects furnished by nature and art, the bodily eye is delighted with beauty, and disgusted by deformity ; but let the same eye minutely examine how the removal of this tree, the diversion of that stream, or any other minute change would improve or injure the whole, a nicety of discrimination is requisite, which few possess but by attention,

study, and experience, by reference to similar situations and circumstances. If this comparison be at all applicable, let not the student in ethicks despise the study of casuistry.— Every particular case will strengthen his general love of virtue and honour.

PALEY, book iii. c. i. “ If you should
 “ see a flock of pigeons in a field of corn,
 “ and if instead of each picking where and
 “ what it liked, taking just as much as it
 “ wanted, and no more, you should see ninety-
 “ nine of them gathering all they had into a
 “ heap, reserving nothing for themselves but
 “ the chaff and refuse, keeping this heap for
 “ one, and that perhaps the worst and weakest
 “ pigeon of the flock, sitting round, and
 “ looking on all the winter, whilst this one
 “ was devouring, throwing about and wast-
 “ ing it, and if a pigeon more hardy or
 “ hungry than the rest, touched a grain of
 “ the hoard, all the others instantly flying
 “ upon it, and tearing it to pieces, if you
 “ should see this, you would see nothing
 “ more than what is every day practised
 “ and established among men. Among
 “ men

" men you see the ninety and nine toiling
 " and scraping together a heap of superflui-
 " ties for one, getting nothing for themselves
 " all the while, but a little of the coarsest of
 " the provision, which their own labour pro-
 " duces, and this too oftentimes the feeblest
 " and worse of the whole set, a child, a wo-
 " man, a madman, or a fool, looking quietly
 " on while they see the fruits of all their la-
 " bour spent or spoiled, and if one of them
 " take or touch a particle of it, the others
 " join against him, and hang him for the
 " theft."

The comparison is a dangerous one—it
 makes an impression which the subsequent
 discussion of the rights of man in civil society
 will not easily remove from any mind. It
 contains the substance of that which all fac-
 tious and seditious men have urged to an
 ignorant and deluded multitude, in order that
 they might draw them from their allegiance,
 and increase their hatred of honours, wealth,
 and power.

If poverty have a natural tendency to ren-
 der mankind querulous, we should neither
 directly nor indirectly add to the evil. Better
 were it to relate the old fable of the Belly and
 the Limbs, than introduce this representation

of the pigeons. It is not the fact that the labourer is content with the coarser food, much less can he be said literally or figuratively to leave for himself the chaff and refuse. He eats the same bread with the rich, and, generally speaking, the same beef, mutton, and veal, and cheese and butter, and, in places where this is not uniformly the case, and where he may occasionally be debarred from some kinds of food, he often comes forth strong and healthy under the subsistence which his industry can procure. The greatest misfortune is, that many employments, from their very nature, are prejudicial to health; and then it is not the want of food, but of wholesome air and exercise which is to be deplored. It should also be considered, that property descends from generation to generation, that some ancestor of this hundredth happy mortal was, and often at no great distance of time, one of the ninety and nine. In short, there is an equality among the pigeons which the nature of human society will not admit of, and being unadmissible, the oftener it is brought under contemplation, the greater sanction is given to murmuring and discontent.

C. v. p. 133. " A certain person, in the
 " life-time of his wife, who was then sick,
 " had paid his addressee and promised mar-
 " riage to another woman, The wife died,
 " and the woman demanded performance of
 " the promise. The man, who it seems had
 " changed his mind, either felt or pretended
 " doubts concerning the obligation of such a
 " promise, and referred his case to Bishop
 " SANDERSON, the most eminent in this
 " kind of knowledge of his time. Bishop
 " SANDERSON, after writing a dissertation
 " upon the question, adjudged the promise
 " to be void. In which, however, upon our
 " principles, he was wrong; for however
 " criminal the affection might be which in-
 " duced the promise, the performance, when
 " it was demanded, was lawful, which is the
 " only lawfulness required."

This is one of those cases which can sel-
 dom happen; but the Bishop's erroneous de-
 cision will prove that the utmost ingenuity,
 joined with the utmost integrity, will not
 always enable men to judge aright, even
 when no interest or gratification of their own
 is concerned.

In the promise, there was more of gross
 indelicacy than absolute criminality; the con-
 dition

dition was not illegal, nor the event impro-
bable, which should legalise the perform-
ance,

P. 146. " To this of concealing the faults
" of what we want to put off, may be referred
" the practice of putting off bad money,
" This practice we sometimes hear defended
" by a vulgar excuse, that we have taken the
" money for good, and must therefore get
" rid of it. Which excuse is much the same
" as if one, who had been robbed upon the
" highway, should alledge he had a right to
" reimburse himself out of the pocket of the
" first traveller he met ; the justice of which
" reasoning the traveller may possibly not
" comprehend."

The practice every honest man will avoid
and condemn ; only the comparison exagger-
ates the guilt of it. The injury is less in
one case than in the other, and he who puts
off the bad coin flatters himself that it may
continue in circulation, and that nobody can
be injured as long as any one can be found to
take it. The delays of the mint in furnish-
ing new coined silver and halfpence, has also
introduced an apparent necessity of not being
very

very scrupulous, for which reason Government should be peculiarly vigilant to prevent such temptations by a regular supply.

P. 152. The statement of a wager laid at a horse-race is strictly just; but moral writers would do well to condemn large wagers in toto, otherwise, without any intention of Dr. PALEY's, any man may think himself authorised to lay what wagers he pleases, if he hold no correspondence, if he enter into no improper combination, with the jockies. The evils of gaming should constantly be kept in view, though the subject be trite. Besides the ruin which this horrid practice often creates, it is a serious evil to see the most dignified subjects of the realm all at once put upon a level with the most abandoned and dishonest of the human species.

P. 168. " The law of this country goes
 " great lengths in intending a kind of con-
 " currence of the master, so as to charge him
 " with the consequences of his servant's con-
 " duct. If an innkeeper's servant rob his
 " guests, the innkeeper must make restitu-
 " tion;

" tion; if a farrier's servant lame a horse, the
 " farrier must answer for the damage; and
 " still further, if your coachman drive over a
 " passenger in the road, the passenger may
 " recover from you a satisfaction for the hurt
 " he suffers. But these determinations stand,
 " I think, rather upon the authority of the
 " law, than any principle of natural justice."

That the operation of such a law may go
 beyond equity is not denied, and the sufferer
 should, according to circumstances, mitigate
 the rigour of his claims. Yet the law itself
 has many good consequences. It makes
 every one cautious whom he receives into his
 service. In the next place, we may say, *A
 quo multa acceperis commoda, illius incom-
 moda ferre æquum est*—Who is so proper to
 bear the detriment arising from a servant's
 misconduct, as he who reaps the advantages
 of his industry? In the third place, the in-
 jury would often be without remedy, or the
 remedy would be the imprisonment of the
 offender, whom the master can punish, and
 at the same time partly indemnify himself by
 a stoppage of wages.

P. 173. " On the other hand, if the
 " commander in chief of an army detach an
 " officer under him upon a particular service,
 " which service turns out more difficult, or
 " less expedient, than was supposed, inso-
 " much that the officer is convinced that his
 " commander, if he were acquainted with
 " the true state in which the affair is found,
 " would recall his orders; yet must this of-
 " ficer, if he cannot wait for fresh directions,
 " without prejudice to the expedition he is
 " sent upon, pursue at all hazards those which
 " he brought out with him?"

This holds good in general, and yet there may be some exceptions; nor can it ever be supposed that the lives of our fellow creatures are to be sacrificed to romantick and impracticable measures. On the other hand, it were dangerous to put the judgment of an inferior officer in competition with that of his superior, though in some instances the latter may be mistaken, and the former may be in the right.

P. 181, &c. The Doctor has stated the arguments for residence in a proper and a candid way; and for my own sentiments, I
 must

must refer the reader to Thoughts concerning the Methodists, &c.

Upon a careful examination, I do not find much of the ecclesiastical fund converted into annuities for the gay and illiterate youth of great families.

The Court Calendar is open to every one, and it is not in the power of any one to conceal the abuses which really exist; but we ought not to exaggerate those abuses. If I could flatter myself that any opinion of mine would be attended to, I would most earnestly recommend to Government greater care in bestowing Deaneries and Prebends. A Dean is often a great patron, and a Bishop (as it were) of a certain district. He should be respectable for his learning, he should use every method to promote it, he should reward those of the inferior clergy in his cathedral, who are studious, with such preferment as he can bestow, and, above all things, he should endeavour to establish a respectable library. By this means, the complaints against Deans and Chapters would, in a great measure, be removed, and if certain menaces which have heretofore been uttered by certain great, but worthless men, were to be repeated, it would then be proved that the very best appointments

ments in the church are but the due reward of merit. We may be told, that this is a visionary expectation. Yet we have some improvements in the present day. I wish not to be personal, and any one may compare the ecclesiastical list of this time, with one of twenty or thirty years old. The result, I am persuaded, will be in favour of the present. It is, after all, incumbent upon us to acknowledge, that when some vacancies happen, there will be room for much improvement. When learning is encouraged, the honourable views of Government will be better answered than by complimenting some one great proprietor with the nomination of an individual, who, perhaps, is either a relation or an humble dependent. The clergy, who are neither flattered by hope, nor soured by disappointment, only feel an honest indignation when they see preferment improperly bestowed. There are so many meritorious men in the profession, that were merit more carefully sought after, the worthiest divines might say amidst so many associates, *Quando ad nos venient?*

It has frequently been said, that a gentleman of large property has an indisputable claim upon the Minister, or the Lord Chan-

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cellor,

cellor, to nominate the clergyman of his parish, or in his neighbourhood. There are, however, many reasons why this claim should be seldom admitted. Every benefice should lie open to the whole body of the clergy; therefore *locality* is out of the question. And every one has seen with indignation and sorrow, for what strange and puerile causes country gentlemen too often recommend not the most respectable of the profession. They knew their families, or they find them agreeable companions in the field and at the table. Of their literary attainments little enquiry is made, and the studious are too often branded with the invidious appellations of book-worms. Nor is this all: The great proprietors, in consequence of obtaining a benefice, frequently stipulate easy terms for their tenants in the article of tithes, and some of them have been known to defalcate either the profits of the Crown living so procured, or of a living which they themselves bestowed along with it. There is a flagrant instance in the North of England, and the property of the plunderer was too considerable to admit of a repulse, whenever a vacancy happened.

But let me not be understood to involve a whole body in one indiscriminate censure.

If

If a nobleman or gentleman of property be, as many doubtless are, a friend of religion and learning, his character is open to fair investigation, as well as the character of the person he recommends. Crown livings, being not liable to lapse, may be kept open till private enquiry make the Minister or the Lord Chancellor fully acquainted with the respective merits of the candidates.

“A pound of tea cannot travel regularly from the ship to the consumer, without taking half a dozen oaths at the least, and the same security for the due discharge of their office, viz. that an oath is required from a churchwarden and an archbishop, from a petty constable and the chief justice of England.”

The oaths of the custom-house are a just subject of complaint, though we can scarce point out a proper method of reducing them. But though we must admit a great disparity in the offices which the Doctor has contrasted, yet I see no impropriety in imprinting upon every man's mind, by an oath, this awful truth, that he is accountable for the execution of the trust committed to his care, whether

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ther it be great or small. We may add too, that every the most ignorant mechanick should carry this idea into his daily occupation, otherwise he will be unjust either to his employer or to his own family.

P. 213. "The oath lays a snare for the integrity of the clergy, and I do not perceive, that the requiring of it in cases of private patronage, produces any good effect sufficient to compensate for this danger." There is little necessity to debar publick patrons from illegal or Simoniack bargains. Though in private patronage there be instances of Simony well known, but incapable of being legally proved, yet were the oath once taken away, every defalcation of the emoluments of a living would then be legalised. At present, the oath has a salutary influence upon the minds of conscientious patrons and conscientious clergymen, and no robbery is committed against the church by them.

P. 218. "Subscription to articles of religion, though no more than a declaration of the subscriber's assent, may properly enough be considered in connection with the subject of oaths, because it is governed by the

“ the same rule of interpretation, which rule
 “ is the animus imponentis.

“ The enquiry, therefore, concerning sub-
 “ scription, will be quis imposuit & quo
 “ animo.

“ The Bishop who receives the subscrip-
 “ tion, is not the imposer any more than the
 “ cryer of a court, who administers the oath
 “ to the jury and witnesses, is the person that
 “ imposes it, nor consequently is the private
 “ opinion or interpretation of the Bishop of
 “ any signification to the subscriber one way
 “ or other.

“ The compilers of the thirty-nine articles
 “ are not to be considered as the imposers of
 “ subscription, any more than the framer or
 “ drawer up of a law is the person that en-
 “ acts it. The legislature of the 13th of
 “ Elizabeth is the imposer, whose intention
 “ the subscriber is bound to satisfy.

“ They who contend, that nothing less
 “ can justify subscription to the 39 articles,
 “ than the actual belief of each and every
 “ separate proposition contained in them,
 “ must suppose that the legislature expected
 “ the consent of ten thousand men, and that
 “ in perpetual succession not to one contro-
 “ verted proposition, but to many hundreds.
 “ It is difficult to conceive how this could be

“ expected by any, who observed the in-
“ curable diversity of human opinion upon
“ all subjects short of demonstration.

“ If the authors of the law did not in-
“ tend this, what did they intend?

“ They intended to exclude from offices
“ in the church,

“ 1, All abettors of Popery.

“ 2, Anabaptists, who were at that time
“ a powerful party on the continent.

“ 3, The Puritans, who were hostile to an
“ episcopal constitution, and in general the
“ members of such leading sects or foreign
“ establishments as threatened to overthrow
“ our own.

“ Whoever finds himself comprehended
“ within these descriptions, ought not to
“ subscribe.”

“ During the present state of ecclesiastical
“ patronage, in which private individuals are
“ permitted to impose teachers upon parishes
“ with which they are often little, or not at
“ all connected, some limitation of the pa-
“ tron's choice may be necessary, to prevent
“ unedifying contentions between neighbour-
“ ing teachers, or between the teachers and
“ their respective congregations. But this
“ danger, if it exist, may be provided against
“ with

“ with equal effect, by converting the articles
“ of faith into articles of peace.”

The reader has the whole chapter at one view. I agree with Mr. GISBORNE, that it is a gratuitous assumption in Dr. PALEY, when he intimated that subscription can be justified without an actual belief of each of the articles. Soon as this lax interpretation of subscription appeared, Dr. PRIESTLEY made that malignant use of it which might naturally be expected. As to the imposer of the subscription, I shall not agitate so immaterial a question, for every act of parliament is the law of the land till it be abrogated. What our ancestors enacted, we continue to adopt and to practise.

But though the legislature of the 13th of Elizabeth, and the legislature to this moment enforce subscription, I must be allowed to think, that in doubts or difficulties the divines who first drew up the articles would in that day have been more proper to be consulted than even the lay Lords and the Commons. The same deference to the clerical profession, which, under proper authority, occasioned the framing of these articles, would naturally be shewn as to the interpretation. And in these days, though I admit with Mr. GIS-

BORNE, that the present parliament imposes subscription by its acquiescence in the act of Elizabeth, yet were I desirous of gaining the true sense of an obscure article, I might probably consult some able divine, whose opinion would have its proper weight. It follows clearly, that the imposers may be one party and the interpreters another. The sages of the law explain acts of parliament, why may not divines undertake to explain articles of faith? And they will always advert to the history of the times in which these articles were framed. They will moreover refer to the writings of the first reformers, some of which have been properly published in Dr. JOHN RANDOLPH'S *Enchiridion*. When in modern times a bill is introduced, the framers of that bill support it by comments and argument, to which, in case of ambiguity, we should think it proper to have recourse. Indeed, what are preambles themselves but so many comments intended to assist the judgment of succeeding times?

A subscriber will not merely advert to the general intention of the articles, but to the particular intention of each. And yet the whole legislature could not be supposed to be minutely acquainted with the latter, though they
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concurred in the former. Are any man's talents so multifarious as to be equal to every subject in all its minutiae? Can we for instance suppose, that an advocate shall understand the proper regulations of every branch of commerce, or that a merchant should decide upon the rules to be observed in the navy and army? Apply this to the subject before us, and it will be clear, that not only the purpose of the parliament, but of the framers of the thirty-nine articles, is carefully to be attended to by every conscientious divine.

In a question so important, let me not rest contented with general assertions, but with all possible conciseness discuss the disputed parts of the articles, by which discussion I hope it will appear that the clergy have no hard task imposed upon them by subscription, and that most of us both believe and teach what we have engaged for at our ordination.

It is indeed often supposed, that men's opinions concerning religion admit of the same improvement which is made in philosophy. What then becomes of a standing revelation? The truth is, our reformers had only to enquire what was the primitive belief, before christianity was corrupted by the inventions of men. " They had, as Dr.

" TOTTIE

“TOTTIE well observes, in a charge delivered on this subject, sense enough to know what was rational, and learning enough to discover whether the articles contradicted the scriptures or not. They were men of too much virtue and honour to be charged with *hypocrisy*, and too wise and sensible to be misled by *prejudice*.”

In one or more instances it happened, as the Doctor observes, that a latitude of expression was purposely used, that this excellent rule might be observed. In necessariis unitas, in non necessariis libertas, in omnibus charitas. Unity in essentials, liberty in non-essentials, charity in all.

The article concerning predestination was meant to comprehend the Calvinists and Arminians, but it was a wise measure to prohibit in a subsequent reign the Puritans, and others, from perplexing the minds of christians with the controversy.

The expression of Christ's descent into hell was also retained, because the compilers were not agreed concerning its precise meaning. All seem now agreed, that it implies his being in the state of the dead, of which we know nothing. *I have on a former occasion observ-

* Bampton Lectures, Sermon 4.

ed,

ed, that the articles concerning grace, faith, and good works, lean towards the side of enthusiasm, and that this is neither to be condemned nor wondered at. The errors to which they are opposed will at once explain and justify such language. It is a familiar, but expressive comparison, that to make the crooked straight, we must bend the contrary way. Opposite errors, in our times, require a different kind of instruction. There are many strong expressions of our Lord himself, which, it is allowed by all, are not to be understood literally. The nature of moral and religious instructions leads men in all ages to express themselves in the strongest way against that danger of which they are most apprehensive.

In whatever way the doctrine is expressed, it is clear to an unprejudiced mind that we are required to consider good works as the condition, but not the meritorious cause of salvation. And whereas it is said, "that works done before the grace of Christ and the inspiration of his spirit, are not pleasant to God, for as much as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or as the school authors say, deserve grace of
 con-

“ congruity, yea, rather for that they are
 “ not done, as God hath willed and com-
 “ manded them to be done, we doubt not
 “ but they have the nature of sin,” this,
 as Dr. TOTTIE observes, is consistent with
 that rule of morality *virtus fit ex integro,
 vitium critur ex quo libet defectu.*

To constitute a good action, every cir-
 cumstance must be right, and a failure in any
 one will vitiate the action.

These circumstances enumerated in the
 well known tatchnical line *Quis, quid, ubi,
 quibusauxilus, cur, quommodo, quando,* relate
 to the doer, the thing done, the place, the
 means, the motive, the manner, and the
 time. And by the way, I see no reason why
 modern moralists have not retained this
 scholastick arrangement, for it would not be
 easy to find a better.

We contend therefore in the present
 instance, that these works are sinful because
 they want the true motive of faith in Christ,
 they are done without reference to the
 gospel covenant, and they are done presump-
 tuously, as though by our own merit we
 could obtain salvation, or by our own unassisted
 strength we could perform the conditions
 of it.

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Too many of the friends of the Church seem to have written on the subject, under a persuasion that there was greater latitude requisite in this, than in any other engagement whatsoever, and that there was to be what is called a *liberal* interpretation of the articles.

“Mr. GISBORNE, in particular says, as
 “a latitude in itself of so *indefinite a nature*,
 “and extending to *such a multiplicity of par-*
 “*ticulars*, is always liable to be enlarged
 “by the subscriber in proportion to his
 “difficulties, until at length it exceed all
 “bounds, it should seem that a revival of
 “the articles under the auspices of the bench
 “of Bishops, for the purpose of omitting
 “such as may now be superfluous, and
 “simplifying those which are obscure, would
 “contribute equally to the interests of the
 “established church, and to the credit and
 “comfort of its ministers.”

The latitude is not of an indefinite nature, nor does it extend to a multiplicity of objects, unless there be many parts of the articles besides those specified above, and I am not conscious that there are, wherein the subscriber is left to his own discretion.

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It should be considered, that the articles are general propositions, containing the principles and ground work of clerical instruction. These propositions are little affected by "the incurable diversity of human opinion." Protestants, for instance, agree concerning the canon of scripture, but of the time when particular books were written, and by whom there may be difference of opinion. Of the general doctrines the members of the church of England think much alike, without being agreed concerning the sense, and the true reading of particular passages. Of inspiration, some have thought that the words were inspired, others that the substance only was suggested by the holy spirit; others that the sacred penmen were only assisted as far as necessity, and the imperfection of their knowledge in essential points required. Yet the grand purpose of excluding the authority of traditions, and appealing to the scriptures as the only rule of faith, is preserved inviolate. Were our superiors to interfere at all, they would perhaps do better in preventing the articles we have from being misinterpreted, than in framing new ones. They might explain the nature of justification
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by faith, they might explain what is meant by descending into hell, and they might dissuade christians from entering into the nature of predestination and election, it being now clearly proved both by Dr. TUCKER and Dr. PALEY, that these terms regard more an admission to the privileges of the gospel, than any determinate notion of the future destination of christians.

Dr. TOTTIE was of opinion, that St. Athanasius's creed might be retained in the articles without being read in the churches. The infrequency of its being read is a plain proof that the compilers of the liturgy did not think it altogether adapted for general use, but when properly understood, it contains in its negative clauses so many memorials of the absurdity of those who were wise above what is written, and is intended as a remedy against the minuteness of enquiry which it is supposed to create and encourage.

The subject of the Liturgy is reserved for another place; in the mean time I would recommend the charge above alluded to as worthy the serious perusal of every divine.

The author of *Pietas Oxoniensis* well knew that the articles leaned to his side of the question; in this, he and all the fraternity triumphed.

umphed. But *the real gospel minister* is not hereby discouraged, and will persevere in reconciling the doctrine of grace with the dictates of reason, and nothing can more thoroughly enable him to do this, than the analogy and the harmony subsisting between the works of nature and the works of revelation.

P. 308 and 315. Being reminded, that a pecuniary satisfaction is the only punishment for the seduction of a daughter or a wife, we cannot but be ashamed of the negligence of the legislature, especially when the frequency of adultery is become so alarming. If it was capital among the Jews, can any reason be assigned, why it should not be capital among Christians? The principles of natural justice must be the same in all ages, and under all circumstances, and we may therefore follow the institutions of Moses in all cases, but those which the peculiar situation of the Israelites created.

323. Upon the quotation of 1 Cor. vii. 1. I wonder that *γυναικός σου ἀντιθέται* is not rendered *not to marry*. This slight alteration every officiating minister can make for himself.

Vol. ii. p. 21. I refrain from the common topics of "deserting our post," "throwing up our trust," "rushing uncalled into the presence of our maker," with some others of the same sort, not because they are common, for that rather affords a presumption in their favour, but because I do not perceive in them much argument, to which an answer may not easily be given."

These arguments appear to have very great weight. We are compared to actors upon a stage by the philosopher; we must therefore act the whole part, and not presume to make our last exit before it be finished, whether it continue through three, or through five acts.

But if our own reason be insufficient to give them weight, they will moreover be found the same in substance with those which the learned author adduces from the sacred writings. For what is deserting our post, &c. but *refusing to run with patience the race that is set before us, to finish our course with joy, and to finish it at all?*

P. 41. To the reasons assigned why we should pray for one another, may be added

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the salutary effect such prayers have upon our own minds in cherishing universal benevolence, and this of itself is a very good reason why we should offer them.

P. 60. " These advantages of a liturgy
 " are connected with two principal inconveni-
 " nencies, first, the forms of prayer com-
 " posed in one age become unfit for another
 " by the unavoidable change of language,
 " circumstances, and opinions ; secondly,
 " that the perpetual repetition of the same
 " words produces weariness and inattentive-
 " ness in the congregation. However, both
 " these inconveniencies are in their nature
 " vincible. Occasional revisions of a liturgy
 " may obviate the first, and devotion will
 " supply a remedy for the second, or they
 " may both subsist in a considerable degree,
 " and yet be outweighed by the objections
 " which are inseparable from extemporary
 " prayer."

In answer to these observations, it is con-
 tended that our language has undergone no
 such change, as to render the language of
 the liturgy obscure or harsh ; where the whole
 is so admirably simple, I would not select
 parts ;

parts ; let the proofs be adduced by the objectors ; circumstances cannot alter in a general view of things, and though protestants be not now persecuted for the sake of religion, yet in a certain sense they may pray for the peaceable exercise of their religion, not merely in this country, but in all the countries of the world. Moreover, the temporal and spiritual wants of men, are the same in all ages. " Why*, as I observed on a former occasion, affect a change in words, when the subject matter continues the same ?"

It should be specified what opinions have been, or ought to be altered, which would justify the alteration of our liturgy. I know of no change in our belief, in our religious sentiments, unless it be deemed such that we enter not into the unavailing controversy between Arminians and Calvinists. Mr. Bingham has done essential service to the church of England, by proving the similarity of our liturgy to that of the primitive ages ; but if ours shall require incidental alterations, his labour was worse than unavailing, and will encourage us to continue the use of that which is presumed to be faulty. They, who

* Bampton Lectures for 1786, p. 146.

complain of the tediousness of the service, would do well to inform us by what rule we may distinguish how long a time should be employed in publick worship, and it will remain a question, which cannot easily be decided, how far the weariness which too many feel from the length of a service, arises from the secularity of their own minds.

The union of several services in one is said to have arisen from a desire of accommodating the Puritans, professedly fond of long prayers.

“ In the course of our services (* as was
 “ observed on another occasion) we supplicate
 “ more than once for all orders and degrees
 “ of men, in their publick and private capacities ; but though the objects be the same,
 “ the matter of our prayers is diversified.
 “ The leading idea is perhaps the same ; a
 “ general expression will comprehend succeeding particulars. The suffrages are a
 “ compendium of all that we can request.
 “ That compendium is naturally dilated in
 “ the following prayers. We have variety,
 “ but not without some degree of resemblance.”

* Bampton Lectures for 1786, p. 148.

P. 63. " If, together with these alterations, the epistles and gospels, and collects which precede them, were composed and selected with more regard to unity of subject and design, and the psalms and lessons either left to the choice of the minister, or better accommodated to the capacity of the audience, and the edification of modern life, the church of England would be in possession of a liturgy, in which those who assent to her doctrines would have little to blame, and the most dissatisfied must acknowledge many beauties."

We are to consider, in the first place, that, of the lessons selected for Sundays, very few indeed are exceptionable, and those few, with some exceptionable expressions in others, a conscientious clergyman may excuse himself from reading. He may substitute for the selected chapters such as would have been read in the ordinary course. But though a discretionary power was soon after the reformation allowed to the minister, this would be obviously improper, because where different ministers officiate in the same church, the congregation might hear the same chapters too frequently.

Upon fasts and festivals the unity of design contended for is regularly preserved, and the attention of the people is called forth to that harmony which exists between the old and new Testament, the law and the gospel, a harmony which *some gospel preachers* do not advert to, and which too many do not sufficiently consider.

If there be not always a close, there is a remoter, unity of design in our services, and while every thing that can affect our happiness, both here and hereafter, constitutes the subject of our worship, no portion of scripture, no discourse from the pulpit which regards either present or future good, can deviate from the great purpose of our assembling together.

A restraint put upon the lessons, epistles, and gospels, with reference to this idea of uniformity, might ultimately affect the preacher too, and might deprive the world of many valuable discourses, which, under the present liberty enjoyed by the clergy, may be delivered on any Sunday in the year, except the great festivals.

That there are certain passages in the psalms which need explication, is readily admitted. If these, and especially the imprecations,

cations, call forth the diligence of the clergy; if the audience be frequently reminded, that what are called imprecations are predictions, and that a prophet in his publick capacity, may denounce that vengeance which a private individual ought never to pray for; if, moreover, the vulgar error, that the Jewish dispensation was more vindictive than the Christian, be removed, we shall find few psalms that could be omitted with propriety. The Jews are said to have read them through once a week; and Watts's application of them to the Christian religion has, without doubt, done great service. If his readers expect much poetry, they will be disappointed, but his piety is unquestionable.

In answering Dr. PALEY's objections, I cannot deny myself the satisfaction of quoting the following passage from him, in praise of our liturgy.

“ The style throughout is excellent, calm,
 “ without coldness, and though every where
 “ sedate, oftentimes affecting. The pauses
 “ in the service are disposed at proper inter-
 “ vals. The transitions from one office of
 “ devotion to another, from confession to
 “ prayer, from prayer to thanksgiving, from
 “ thanksgiving to “ hearing of the word,”

“ are contrived like scenes in the drama, to
 “ supply the mind with a succession of diver-
 “ sified engagements. As much variety is
 “ introduced also into the form of praying,
 “ as this composition seems capable of ad-
 “ mitting. The prayer at one time is con-
 “ tinued, at another is broken by responses,
 “ or cast into short alternate ejaculations ; and
 “ sometimes the congregation are called upon
 “ to take their share in the service, by being
 “ left to finish a sentence which the minister
 “ had begun. The enumeration of human
 “ wants and sufferings in the litany is almost
 “ complete. A Christian petitioner can have
 “ few things to ask of God, or to deprecate,
 “ which he will not find there expressed, and,
 “ for the most part, with inimitable tender-
 “ ness and simplicity.”

In p. 65, Dr. PALEY says the state prayers
 should be fewer and shorter, for that they
 may damp a flame which it is not easy to
 rekindle. But without mentioning St. Paul's
 express injunction to pray for kings, and for
 all that are in authority, we should reflect,
 that our own happiness is affected by *their*
 piety, their wisdom, and their virtue, and
 that we are called upon to utter nothing
 which breathes at all the spirit of party. That
 “ in

“ in general every act which carries the mind to God, presents an idea of the annihilation of human greatness, and that a state style little agrees with such an idea,” is readily allowed ; but when the pre-eminence of the Sovereign and subordinate Magistrates granted for the publick weal is the very cause of their being prayed for, it is scarce possible to remember them without adverting to their dignity. We may use epithets of respect, but not of panegyrick. *Most religious* should have been left out by the first compilers, but the omission of it now would appear satirical, and the satire would, by the confession of all parties, be in the present day very unjust.

P. 66. “ We allow to each church the
 “ truth of its peculiar tenets, and all the im-
 “ portance which zeal can ascribe to them.
 “ We dispute not here the right or the expe-
 “ diency of framing creeds, or of imposing
 “ subscriptions. But why should every po-
 “ sition which a church maintains be woven
 “ with so much industry into her forms of
 “ publick worship? Some are offended, and
 “ some are excluded: this is an evil in itself,
 “ at least to them; and what advantage or
 “ satisfaction can be derived to the rest, from
 “ the separation of their brethren, it is diffi-
 “ cult

“cult to imagine, unless it were a duty to
 “publish our system of polemic divinity un-
 “der the name of making confession of our
 “faith every time we worship God, or a sin
 “to agree in religious exercises with those
 “from whom we differ in some religious
 “opinions. Indeed, where one man thinks
 “it his duty constantly to worship a being,
 “whom another cannot, with the assent of
 “his conscience, permit himself to worship
 “at all, there seems to be no place for com-
 “prehension, or any expedient left but a
 “quiet secession. All other differences may
 “be compromised by silence. If sects and
 “schisms be an evil, they are as much to be
 “avoided by one side as the other. If sec-
 “taries are blamed for taking unnecessary
 “offence, established churches are no less
 “culpable for unnecessarily giving it; they
 “are bound at least to produce a command,
 “or a reason of equivalent utility for shutting
 “out any from their communion by mixing
 “with divine worship doctrines, which,
 “whether true or false, are unconnected, in
 “their nature, with devotion.”

Dr. PRIESTLEY did not fail to produce
 this passage as affording an opportunity of
 censuring the church of England. It fortu-
 nately

nately happens, however, that Dr. PALEY gives up the idea of comprehending Arians and Socinians: to them nothing is left but a quiet secession. And whoever consults Mr. BINGHAM will find that the Gloria Patri, and all other parts of the liturgy which recognise the doctrine of the Trinity, have come down from primitive times. It would be difficult to state what part of this doctrine is unconnected with devotion. The creation, the redemption, the sanctification; the means of grace and the hope of glory, are the interesting subject of all devotion. Moreover, the practical or moral uses of the doctrine have been frequently pointed out, in order that its opposers may be fully convicted of the grossest error in supposing it merely speculative.

I beg leave to insert what I have observed before*, " If some slight alterations in the
 " lessons, and in the matrimonial service, if
 " a rubrick explanatory of the real tendency
 " of the Athanasian creed, and a less frequent
 " repetition of the Lord's prayer, might
 " prove satisfactory, perhaps our superiors
 " would not be inflexible to these moderate

* Bampton Lectures, p. 166.

“ concessions. But what reason is there to
 “ think that these will be sufficient? Several
 “ experiments have been formerly made
 “ without success, in order to reconcile dis-
 “ cordant parties; and to endanger the ad-
 “ herence of our friends by a fruitless attempt
 “ to comprehend our enemies, would neither
 “ be prudent nor just.”

One of the Reviewers, who seems to have spoken the sense of the Dissenters at large, asserted upon this very passage, that many more concessions would be expected, and there is reason to believe, that the English Dissenters, many of them at least, renounce system, and are as little inclined to incorporate with the church of Scotland, as with the church of England. If we cannot establish harmony of opinion, we can only have the semblance of harmony in our worship, at which every ingenuous mind recoils with indignation: let us not only in our prayers, but in the ordinary conduct of life, avoid wanton and unnecessary irritation; but let us not from affected candour be guilty of an unmanly, a pusillanimous dereliction of those principles which *are built upon the foundation of the Prophets and Apostles, Jesus Christ himself being the chief corner stone.*

P. 68, &c. Concerning the institution of the Christian Sabbath.

I must confess it appears to me, that the Sabbath was instituted immediately after the creation. This is the obvious interpretation of the passage in Genesis, wherein God is said to have blessed the seventh day, and sanctified it. The silence of Moses concerning it will prove little on either side of the question. An historian of any country might pass it over in silence; and were it not to mark a particular point of time, the commencement or the conclusion of a siege or a battle, perhaps no mention would be made of it at all. It also appears to me, that in the 16th chapter of Exodus the institution is referred to as already established, rather than beginning at that time.

“ He said unto them, this is that which the Lord hath said, *To-morrow is the rest of the holy Sabbath unto the Lord.*”

Much stress is laid by Dr. PALEY upon the expression of God's having given the Sabbath. But this in scripture is often used to signify merely a renewal of what was grown obsolete, or an improvement of what was little understood. Surely we will not suppose

suppose, when our Saviour is said to give a new commandment, that the practice of mutual benevolence was unknown before. There were also without doubt, among the moral and the civil laws which were given by Moses, some well known and understood in other countries. It is scarce necessary to add, that the sabbatical years are included also in the general term of Sabbaths. Nehemiah's expression somewhat favours the opinion of an institution not new, but grown into disuse; for he says, in addressing the Almighty, *madeſt known unto them thy holy Sabbath.*

P. 82. " St. Paul appears to have considered the Sabbath as part of the Jewish ritual, and not binding upon Christians as such. " *Let no man therefore judge you in meats or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days, which are a shadow of things to come, but the body is of Christ.*"

Dr. PALEY himself has proved before from the Book of Numbers, that the seventh day was to be solemnised by double sacrifices in the temple. It should seem, therefore, as if the Apostle alluded to this ordinance, and

and perhaps to some observances, which custom, and a rigorous interpretation of the divine command had established.

P. 82. " I am aware of only two objections, which can be opposed to the force of these arguments, one is, that the reason assigned in the fourth commandment for God's hallowing the seventh day, namely, because God rested the seventh day from the work of the creation, is a reason which pertains to all mankind, that the command which enjoins the observation of the sabbath, is inserted in the decalogue of which all the precepts and prohibitions, are of moral and universal obligation."

With Dr. PALEY's answers to these objections I feel myself altogether dissatisfied. One reason is assigned in Exodus, viz. the remembrance of the creation, and another in Deuteronomy, more peculiarly applicable to the Israelites, " that thy man servant and thy maid servant may rest as well as thou, and remember that thou wast a servant in the land of Egypt". When the Israelites began to be hardened, then the argument is used which might come home to their own feelings. To create humanity to their servants, they were reminded of their own servitude. Still it is called

called a sign between God and the Israelites : so was every institution which tended to preserve the worship of the Creator.

A new signification may be given to a pre-existing institution. We have an instance where a common phænomenon in nature acquired a new meaning. The rainbow, without doubt, had been often seen before it became a token of God's mercy in declaring that he would never again destroy all the world by a deluge. Gen. ix.

The truth is, that a proper remembrance of the blessings of the creation, and an observance of the duties of humanity, without any reference to Egyptian bondage, are required of all men till the end of time. The commandment is binding, because the reasons for observing it are binding.

In the answer to the second objection, the Doctor observes, that the distinction between moral and positive duties, like other distinctions of modern ethicks, was unknown to ancient language. The phraseology may be modern, but the idea is surely ancient. We can scarce read any of the prophets without finding reiterated complaints, that a scrupulous observance of the ritual and positive ordinances had rendered the people forgetful
of

of the essential duties. In this view, by a strong figure, the Almighty represents himself as displeased with the observance of his own injunctions—

Bring no more vain oblations, incense is an abomination; the new moons, and Sabbaths, and calling assemblies I cannot away with, it is iniquity, even the solemn meeting. Your new moons, and your appointed feasts my soul hateth; they are a trouble unto me, I am weary to bear them.

Our Lord himself complained of an improper explanation of the commandments, of a neglect of the weighty matters of the law; he healed, and suffered his disciples to pluck the ears of corn, on the Sabbath day, to correct the erroneous notions of the Jews concerning it, and that they might not exclude from it works of necessity or charity. He, therefore, who taught us *how* it should be employed, seems to have decided by undeniable implication that it was to be observed for ever. The Sabbath day, says he, was made for man, it was made for his worldly comfort, it was made for his improvement in religion.

Dr. PALEY farther says, that “there are various passages of scripture, in which duties of a political, or ceremonial, or positive nature,

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and

and confessedly of partial obligation, are enumerated, and without any mark of discrimination, along with others which are natural and universal." And then he produces two instances.

It should, however, be considered, in the first place, that an enumeration of national sins must be in itself variable, according to the depravity of the age, and that it cannot admit of regular arrangement, such as we find in the ten commandments.

In the next place, I do not admit that the words marked in italicks in the quotation from Ezekiel allude to positive duties merely; the one alludes to very *gross gratification*, the other to what, according to the Jewish law, was *sordid avarice*. The reader scarcely needs to be reminded, that the accumulation of property, either by purchase of lands in perpetuity, or by lending money upon interest, was totally prohibited. Though such regulations are not binding upon Christians, yet while they remained in force they were practical lessons of generosity, disinterestedness, and humanity. And indeed the division of beasts into clean and unclean, had an emblematical signification calculated to inculcate *purity of conduct*.

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The second instance wherein fornication is joined with offences of a less flagitious nature cannot answer the purpose for which it is adduced, because the injunction of the Apostles was sent to new converts, and was adapted to their peculiar situation, living amongst men of tender consciences, men, who in fact imputed guilt where they ought not, and extenuated the guilt of that which is in itself flagitious. Indeed must we not acknowledge with shame, that in christian countries fornication is not treated with just abhorrence? Need I add, that the original word includes all illicit commerce? And surely no conclusion ought to be drawn from a temporary injunction confined to a very few objects.

Uniting, therefore, the authority of the commandment, which the Doctor does not seem to me to have invalidated by his two instances, with the practice of our Lord during his ministry and after his resurrection; and adding also the usage of the Apostles and the primitive churches, we may fairly conclude, that the observance of the Sabbath is enjoined as an indispensable duty. The religious and moral uses of it Dr. PALEY states with ability and precision, and the

alteration of the day from the seventh to the first would, under any circumstances, be a matter of indifference ; but to Christians it has an obvious use in reminding them of his resurrection, by whom they are said, in an expressive figure, *to be created again unto good works.*

If we interpret the commandment merely as requiring an attendance on the worship of God, and assert that resting from labour is a human institution, it appears to me that we take an unwarrantable liberty, for it has been shewn before, that the reasons are binding upon all men in all ages. Indeed, must not even our publick worship be assisted by private meditation and reading ? And if that which is allowed to be necessary cannot be acceptably performed without superadding the other, it will follow of course, that both duties must be included in the commandment.

It has been shewn before, that all the commandments comprehend a variety of duties and cases not expressed in them, and we shall fall into the well known error of the Jews, if we do not extend their meaning and operation as far as scripture and reason will warrant.

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It is therefore apprehended, that he who enjoined a devout observance of the Sabbath, enjoined an abstraction from all secular concerns whatsoever, and in this, as in every other instance, we must guard against the very first approaches to sin, by confining ourselves to works of charity and necessity.

In enquiring into the origin of government, Dr. PALEY only does what other writers have done before, and he is fully aware that the subject is involved in mystery. On the subject in general I have little to offer, because so much is left to conjecture. And though I admit with Dr. PALEY, that no actual compact existed, and that the supposition is somewhat of a fiction, which has been perverted to bad purposes by the pretended disciples of LOCKE, whose opinions are not so correct on a variety of subjects as the world generally imagines; yet in the most barbarous times there was an implied compact of protection on the one hand, and obedience on the other, and there were maxims, or axioms, or data, upon which it was understood that all parties should ground
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their

their future proceedings. But no part of any government *ever stipulated to be infallible*. And the difficulty will recur what mistakes shall amount to a disqualification. Republicans are continually founding in our ears this compact, and with them every seeming error of government threatens an annihilation. In reviewing Mr. GISBORNE's duties of man there will be an opportunity of resuming the subject, as it concerns this country; I shall therefore only advert to one passage, p. 127.

“ *Government may be too secure*. The
 “ greatest tyrants have been those whose titles
 “ were the most unquestioned. When-
 “ ever, therefore, the opinion of right be-
 “ comes too predominant and superstitious,
 “ it is abated by *breaking the custom*. Thus
 “ the revolution *broke the custom* of succession,
 “ and thereby moderated both in the prince
 “ and in the people, those lofty notions of
 “ hereditary right, which in the one were
 “ become a perpetual incentive to tyranny,
 “ and disposed the other to invite servitude
 “ by undue compliances and dangerous con-
 “ cessions.” For my own part, I hope to be
 excused in observing, that this breach of a
 custom was an evil in the revolution, and the
 principal persons who brought it about, as
 well

well as their advocates, in Queen Anne's time were, according to Mr. BURKE's just observation, so perfectly aware of the improper conclusion which might be drawn, that they declared the crown of England hereditary. With much good all revolutions will produce some evil, and the evil of our boasted revolution is the bad use it is put to by bad men of pronouncing the monarchy elective, because they cannot discern that William the Third was invited here as the husband of Mary, of her who was the next in succession. The reformation itself, with all its beneficial effects, was attended with an evil which the reformers could not prevent, the evil of private judgment exercised beyond all bounds, by unlearned, by fanatical, by presumptuous men. From both these instances one obvious conclusion must be drawn, that material changes should promise obviously important and beneficial consequences; otherwise they should not be attempted, for they will be attended with some degree of evil. In these days, the divine right of kings is entirely exploded, but the right of succession rests upon the law of the land. We are in no danger of gliding into passive obedience, but we are in danger from republican doctrines. It is po-

pular to declaim against the extension of kingly power and prerogative, but the fear of being unpopular should deter no man from admonishing the people of this land, that if ever they believe the monarchy elective, they make not only the authority of the monarch himself, but authority in general, totter to its foundation.

P. 154—5. “ If in a short time afterwards I should be accosted by the same person, with complaints of publick grievances, of exorbitant taxes, of acts of cruelty and oppression, of tyrannical encroachment upon the ancient and stipulated rights of the people; and should be consulted whether it be lawful to revolt, or justifiable to join in an attempt to shake off the yoke by open resistance, I should certainly consider myself as having a case and question before me, very different from the former.—I should now define and discriminate. I should reply, that if publick expediency be the foundation, it is also the measure of civil obedience, that the obligation

"tion of subjects and sovereigns is recipro-
 "cal; that the duty of allegiance, whether
 "it be founded in utility or compact, is
 "neither unlimited nor unconditional; that
 "peace may be purchased too dear: that
 "patience becomes culpable pusillanimity,
 "when it serves only to encourage our rulers
 "to increase the weight of our burden, or
 "to bind it the faster; that the submission,
 "which surrenders the liberty of a nation,
 "and entails slavery upon future generations,
 "is enjoined by no law of rational morality:
 "finally, I should instruct him to compare
 "the peril and expence of his enterprize,
 "with the effects it was expected to pro-
 "duce, and to make choice of the alternative,
 "by which, not his own present relief or
 "profit, but the whole and permanent in-
 "terest of the state was likely to be pro-
 "moted."

Never was more dangerous ground to go
 upon. Every step makes one afraid. It is
 not to refute, but to discourage such enquiries,
 that I have quoted the passage, and to pre-
 vent misconstruction and misapplication, I
 shall beg leave to cite the following passage,
 from Hume's History of England, ch. 59.

" If

“ If ever on any occasion, it were laud-
 “ able to conceal truth from the populace,
 “ it must be confessed, that the doctrine of
 “ resistance affords such an example, and that
 “ all speculative reasoners ought to observe,
 “ with regard to this principle, the same
 “ cautious silence, which the laws, in every
 “ species of government, have ever pre-
 “ scribed to themselves. Government is
 “ instituted, in order to restrain the fury and
 “ injustice of the people, and being always
 “ founded on opinion, not on force, it is
 “ dangerous to weaken by these specula-
 “ tions, the reverence which the multitude
 “ owe to authority, and to instruct them be-
 “ forehand that the case can ever happen,
 “ when they may be freed from their duty
 “ of allegiance. Or should it be found im-
 “ possible to restrain the licence of human
 “ disquisitions, it must be acknowledged
 “ that the doctrine of obedience ought alone
 “ to be inculcated, and that the exceptions
 “ which are rare, ought seldom or never to
 “ be mentioned in popular reasonings upon
 “ the subject ; nor is there any danger that
 “ mankind by this prudent reserve should
 “ universally degenerate into a state of abject
 “ servitude. When the exception really oc-
 “ curs,

“ curs, even though it be not previously
 “ expected and descanted on, it must from
 “ it's very nature be so obvious and undis-
 “ puted, as to remove all doubt, and over-
 “ power the restraint, however great, im-
 “ posed by teaching the general doctrine of
 “ obedience. But between resisting a prince
 “ and dethroning him, there is a wide inter-
 “ val, and the abuses of power, which can
 “ warrant the latter violence, are greater and
 “ more enormous than those which will
 “ justify the former. History, however,
 “ supplies us with examples even of this
 “ kind, and the reality of the supposition,
 “ though for the future, it *ought ever to be*
 “ *little looked for*, must, by all candid en-
 “ quirers be acknowledged in the past. But
 “ between dethroning a prince and punish-
 “ ing him, there is another very wide inter-
 “ val; and it were not strange, if even men
 “ of the most enlarged thought should ques-
 “ tion, whether human nature could ever, in
 “ any monarch, reach that height of de-
 “ pravity, as to warrant in revolted subjects,
 “ this last act of extraordinary jurisdiction.”

I conceive that this passage contains a full
 vindication of the clergy, who are accused of
 inculcating servile principles, when they
 only

only inculcate the general doctrine of obedience; and it may also quiet Mr. Gisborne's fears, on account of what he calls Sir W. Blackstone's meagre application of the revolution as a precedent, the particulars of which application will be hereafter considered.

P. 241-2. Dr. PALEY thinks that summary convictions upon the game laws, and courts of conscience, are among the infringements upon the great matter of publick safety.

Whether the game laws might not be altered for the better, or whether they ought to be abrogated, is not the question before us. In general, we may pronounce that a summary conviction upon any of these laws, is less tedious, less expensive, less vexatious; than a trial by jury. As to courts of conscience, perhaps their deviation from the letter of the law enables them to do substantial justice; nor can they be considered in any other view than furnishing under the sanction of an act of parliament, a number of arbitrators or referees, deciding upon the particular cases with the honesty of private individuals, rather than the accuracy of professional

professional men. Whoever resides in a large town, will be fully convinced of the usefulness of such courts, though he may now and then have occasion to regret, that either sufficient care is not used in selecting the commissioners, or that the most respectable of these commissioners do not attend.

To many the practice of these courts appears a species of legal empiricism, but it may be compared to that medical empiricism, which only undertakes slight wounds or slight bruises, and in which there is more need of care than of ingenuity.

P. 304. " The truth seems to have been,
 " that such offices were at first erected in the
 " christian church, as the good order, the
 " instruction, and the exigencies of the so-
 " ciety at that time required, without any
 " intention, at least without any declared
 " design, of regulating the appointment,
 " authority, or the distinction of christian
 " ministers under future circumstances. This
 " reserve, if we may so call it, in the christian
 " legislator, is accounted for by two consi-
 " derations: First, that no precise constitu-
 " tion

"tion could be framed, which would suit
 "with the condition of christianity in its
 "primitive state, and with that which it was
 "to assume, when it should be advanced into
 "a national religion.—Secondly, that a par-
 "ticular designation of office or authority
 "amongst the ministers of the new religion,
 "might have so interfered with the arrange-
 "ments of civil policy, as to have formed in
 "some countries a considerable obstacle to
 "the progress and reception of the religion
 "itself."

Well convinced that Dr. PALEY is not
 hostile to episcopacy, I must not conceal my
 suspicion, that more may be inferred from
 this concession than he himself intended.—
 The temporal power of Ecclesiasticks could
 not exist till christianity gained an establish-
 ment, and whatever it be, it must be consid-
 ered as a donation from the state. But the
 spiritual power having existed from the time
 of the apostles, seems to have been delegated
 in succession with a scrupulous exactness;
 and we can trace the power of ordaining and
 confirming by bishops *only* to an early date.
 Despising all the farcasms upon improper
 men as successors to the apostles, we have a
 satisfaction in maintaining the succession it-
 self,

self, because it gives stability to the several orders of bishops, priests, and deacons. The office indeed of the last is somewhat changed, but the change has been of long duration, and most probably they acted as auxiliaries in worship, even while they were engaged in providing for the poor. The friends of episcopacy during Cromwell's usurpation, feared the extinction of bishops in the church of England, which would have created a difficulty not easy to be avoided.—But the restoration happily prevented this and many other evils. The more we assimilate the exercise of spiritual functions to the exercise of them in primitive times, the more settled will men's minds be on the subject, especially when we allow that the peerage, and all other privileges granted to Ecclesiasticks, are so many temporal grants, neither more nor less sacred than other human rights, established upon long usage and concession.

308. “ The qualifications necessary for
 “ such researches, demand, it is confessed,
 “ a degree of leisure and a kind of education,
 “ inconsistent with the exercise of any other
 “ profession; but how few are there amongst
 “ the clergy, from whom any thing of this
 “ sort can be expected? How small a pro-
 “ portion

" portion of their number, who seem likely
 " either to augment the fund of sacred litera-
 " ture, or even to collect what is already
 " known? To this objection it may be re-
 " plied, that we sow many seeds to raise one
 " flower. In order to produce a few capable
 " of improving and continuing the stock of
 " christian erudition, leisure and opportunity
 " must be afforded to great numbers." This
 concession concerning the *paucity* of scholars
 among the clergy is not admissible to any such
 degree. Many are too modest to become
 authors who are in full possession of the evi-
 dence of our religion, and the arguments by
 which it is defended. The general know-
 ledge too which predisposes for the clerical
 office, should be taken into the account, as
 well as that attention many of us are disposed
 to pay to every improvement in philosophy,
 in arts, and in the laws. Nor is it a small
 consolation, that the parochial duties may be
 performed by men of moderate talents, who,
 in their discourses, will have too much mo-
 desty to obtrude their own undigested notions
 upon the publick. Whoever likewise will
 contemplate how many of the clergy are,
 and have heretofore been, employed in the
 office of education, will have an additional
 proof

proof of their learning and their usefulness. But while they communicate knowledge to others, they are precluded from extensive reading in private; and they have only to console themselves in the service they are rendering to the publick.—We all lament with Dr. PALEY, that unfit persons are admitted to the clerical office; but as our enemies are numerous, we should not increase that number by a direct or an implied exaggeration of the truth. I think the clergy of the present day are more attentive to general knowledge, and if their learning be less profound than that of their predecessors, they make more acceptable members of society, by attending to the common concerns of mankind. No apology is hereby held out for a neglect of the duties of their profession, or a disregard of their books.

386. "In religion, as in all other subjects, truth, if left to itself, will almost always obtain the ascendancy."

Opinions in science are safely agitated and debated, because they are agitated and debated by men of improved understanding. But religion, though it be an universal concern, and though it be less liable to uncertainty than questions in philosophy, yet should

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be

be investigated with greater reverence, and the speculative parts only by men well educated; and it would be a wise and a just exception in the act of toleration, if no teacher was allowed to officiate in any congregation whatsoever, without being first examined as to his learning. The only exception is the case of the Quakers, though even they would have no reason to complain, as their speakers are somewhat better educated than the rest, and have given up every thing but the name of immediate inspiration. Indeed the want of learning is that, which in many instances has prevented a friendly intercourse between certain teachers, and the clergy of the church of England. A real scholar, of sound taste and judgment, despises rant and rhapsody, and were the people once persuaded, that such a mode of teaching is vicious and contemptible, our churches would soon regain the deserters.

Toleration itself neither is nor ought to be unbounded. Whoever disparages the christian religion, whoever represents the old or the new Testament as fabulous, whoever speaks with indecent liberty of the mysteries of religion, deserves to suffer punishment. As so much is said of the unlimited
right

right of private judgment, and what is said, operates as an encouragement for men to be bold and presumptuous, I wish not the punishment to be excessive, but let it be awful; for why should he, who will not conform to the established religion, be permitted to insult it?

* I have on a former occasion stated the elevation of the host, as an instance, wherein I would not insult the Roman Catholics, though I have in common with others declared perpetual opposition to transubstantiation. He is no correct moralist, who asserts, that the right of private judgment, is unlimited. Human laws can fix no limits, but the province of a moralist goes beyond that of a law-giver; and it is incumbent upon him, to warn all men against the pernicious influence of passion, prejudice, and presumption, which daily increases under the flimsy pretence of asserting natural and unalienable rights.

On other occasions, men are admonished, till the admonition becomes trite, to consult their strength and their talents. Why not in religion and government? Delicacy forbids us to remind individuals of their de-

* Bampton Lectures in vindicating the Athanasian Creed.

fects in understanding, in education, or in principle. The safest method seems to be, to inculcate reverence and gratitude to those, who have distinguished themselves as champions of truth and real liberty; and to acknowledge the very powerful aid, which men of the most brilliant talents must derive, from the assistance of those who have gone before them.

Nor may it be amiss to state, that empiricism in theology, in law, and in medicine owes much of its success to presumption united with ignorance. Avarice and ambition may also concur in increasing the number of those parts of society, who exercise a wanton cruelty upon the souls, the bodies, or the property of their fellow creatures. But they who are imposed upon are led away by presuming to form opinions, when their own habits of life disqualify them totally from duly appreciating the requisite abilities and attainments.

If we go into the world, it is filled with vulgar errors on almost every subject. If we listen to the jargon of coffee-house politicians, to Utopian plans of education; in short, if we examine the rash projects, and the rash sentiments of the bulk of mankind, we shall conclude,

conclude, that much more is to be feared from licentiousness of judgment and presumption, than from implicit confidence and tame acquiescence.

Many of our religious sects furnish deplorable examples of folly and conceit; and they, whose lips should preserve knowledge, have often meanly condescended to seek for popularity, by a pusillanimous sacrifice of sense to sound. And yet some amongst the Dissenters, who, in the pride of their hearts, pretend to have no other master than Christ, and scarce own him for their master in all things, are not so absurd as they otherwise would be, because they either chuse some particular leader, or they act under the general directions of a large society.

Even the Independants in the last century, though they maintained that every congregation was a separate church, yet found it necessary to adopt some common regulations, to be observed by the whole body.

By such, and innumerable other instances, it may be proved, what advantage men gain by entrusting themselves to the guidance of others, and how much they suffer when they rely on their own unassisted judgment.

P. 405—6. "Of all institutions, which
 "are, in this way, adverse to cultivation
 "and improvement, none is so noxious as
 "that of tithes. A claimant here enters into
 "the produce, who contributed no assistance
 "whatever to the production. When years
 "perhaps of care and toil have matured an
 "improvement, when the husbandman sees
 "new crops ripening to his skill and in-
 "dustry, the moment he is ready to put his
 "sickle to the grain, he finds himself com-
 "pelled to divide his harvest with a stranger,
 "Tithes are a tax, not only upon industry,
 "but upon that industry which feeds man-
 "kind; upon that species of exertion, which
 "it is the aim of all wise laws to cherish and
 "promote, and to uphold and excite, which
 "composes, as we have seen, the main
 "benefit that the community receives from
 "the whole system of trade, and the success
 "of commerce. And together with the
 "more general inconveniency that attends
 "the exaction of tithes, there is this additi-
 "onal evil, in the mode at least according
 "to which they are collected at present, that
 "they operate as a bounty upon pasturage.
 "The burden of the tax falls with it's chief,
 "if not it's whole weight, upon tillage; that
 "is

“ is to say, upon that precise mode of culti-
 “ vation, which, as hath been shewn above,
 “ it is the business of the State to relieve and
 “ remunerate in preference to every other.
 “ No measure of such extensive concern ap-
 “ pears to me so practicable, nor any single
 “ alteration so beneficial, as the conversion of
 “ tithes into corn rents. This commutation,
 “ I am convinced, might be so adjusted as to
 “ secure to the tithe-holder a complete and
 “ perpetual equivalent for his interest, and
 “ to leave to industry its full operation and
 “ entire reward.”

Upon the perusal of this passage, when
 Dr. PALEY's book was first published, it was
 easy to foresee that a bad use of it would be
 made by the enemies of the clergy. And
 there is a pamphlet against tithes written
 with studied malignity, and with mischievous
 diligence, by THOMAS THOMPSON, of Hull,
 a banker and a Methodist preacher. What
 assistance he may have received in collecting
 his materials, I am not concerned to enquire.
 Many farmers will read with pleasure what
 agrees so well with their own wishes and
 opinions. The name of Dr. PALEY will
 add weight to what is there advanced. And
 the reader is requested, as a general antidote

against Mr. THOMPSON's book, to read an essay on the revenues of England, printed for Rivingtons, &c. a review of the pamphlet in the *British Critic*; and, moreover, to recollect, that since the reformation the domestick wants of the clergy are increased by families, not unfrequently very large, and in proportion to such increase, the claims of the publick for donations of any kind must decrease.

In the present day it must be admitted, that no encouragement to agriculture should be wanting; but neither should pasturage be discouraged, and to keep up the balance may require more nicety of investigation than even the professed members of an agricultural society can easily enter into.

I have reason to believe, that in case of these improvements which the Doctor states, few clergymen are disposed to be rigorous, as indeed very few farmers pay the full value of any of their tithes. And the clamours against tithes, raised by friends and by enemies, contribute to render cultivators of lands in general less reasonable and less just on that subject than any other. They have been persuaded, or they can easily persuade themselves, that the whole is unjust, and though their landlord never bought the tithes, though
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they pay no rent for the tithes, yet they are induced to look upon them as their own, and injuriously taken from them.

It were unmanly in the clergy to regard such perverseness, and they have only to avoid rapaciousness and rigour. In case of long and expensive improvements, some plan may be adopted analogous to the principle of the act of Edward VI. exempting barren lands brought into cultivation from tithes for seven years. A clergyman may, on such occasions, call in the aid of some reasonable, judicious person, and desire him to decide upon the case. He can take the extra expences into the account, he can ascertain what tithes would have accrued, had no material change taken place, and he can suspend additional demands till the tithe-holder be sufficiently compensated. Under such circumstances, so far from *dividing his harvest* with a *stranger*, an expression which *prima facie* carries the idea of an equal division, and, if it do not, is rather too strong, he will probably not receive more than a twentieth part*. Every one, after all, wishes that

* While the laity are holding meetings in many counties, under the plea of commuting tithes, would it not be adviseable that the clergy too should meet, in order to quiet the apprehensions of those who are willing, and yet afraid to make improvements?

grounds of contention on this subject could be removed; but few plans have yet been proposed that are unexceptionable, and even in inclosures clergymen accept more frequently the best terms they can obtain, rather than those which they ought to have. The great proprietors in parishes are often indelicate enough to put their own dependents into the office of commissioners, and the commissioners have often the vulgar and ill-founded prepossessions against the clergy.

Tenants at will are in the power of their landlords, and this situation may operate as a discouragement to industry. Why are we to presume the landlord so destitute of liberality, and so unreasonable as not to give plenary satisfaction for that skill and that industry by which his own property is improved?

Let the owner of tithes, as occasion offers, exercise that benignity which is justly expected from the owner of lands. The whole world would be a scene of confusion, if the principles of equity and kindness did not operate very powerfully in all human transactions, though it must be acknowledged, that there is also a mixture of chicanery and treachery. The clergy, however, are able to prove, that their body in the aggregate has not

not often been guilty either of rapaciousness, or of enforcing visionary claims. The obstinacy of juries will often weaken those which are real, and that mode of trial which is the boast and security of the rest of his Majesty's subjects, has often proved injurious to them.

The trouble and the inconvenience of altering property in any way should be carefully considered before that alteration be attempted; but in cases of great improvements in agriculture, if any act of parliament could be framed in order to abate the rigour of strict demand, the clergy could certainly have no objection: a statute could have no terror, requiring them to do that which the conscientious and humane will ever do by choice.

What Dr. PALEY has advanced concerning the law of nations and military establishments, I have no intention to controvert. All are sensible that there exist many difficult and intricate questions, and that even if the theory be correct, the practice will be often unjustifiable. The histories of battles, of sieges, of conquests and voyages, furnish transactions

actions in which men of probity and honour took a part, but which, if brought to the standard of sound morality, could not easily be vindicated. Flagrant acts of wanton cruelty or severity are left out of the question; the formal seizure of an island in the name of the sovereign, by whose subjects it is discovered, almost excites ridicule. But it is not easy to determine how far civilised people, in search of new discoveries, may seize the property, endanger the lives, or enter upon the territories of men unknown before. Equally difficult would it be to determine how far, and in what instances, even treaties of commerce exacted by superiority of force, if found prejudicial to the general interest of nations, should be adhered to. *Moral philosophy furnishes no precise solution to these doubts.* The exceptions must be innumerable. But it was too bold to assert that no rule of morality is so rigid as to bend to no exceptions. Instances have been specified before, wherein the rules must ever be observed, and we cannot but lament the licentiousness of soldiers and sailors in propagating evils in certain islands to which the inhabitants of those islands had before been strangers. Yet amidst these complaints it must be remembered, that
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some good was also done ; much has been added to the comfort of life in many places, and additional means found out for its preservation.

Those dominions which were acquired by conquest, whatever the sufferings of the original inhabitants were, are now reaping the advantages of a purer religion and civilised manners, and the happiness of Europe has long communicated itself to the distant territories of the earth. This happiness is interrupted by frequent wars, imputed by vulgar prejudice and error to the ambition of kings, whereas both ancient and modern history will convince us, that Republican Governments are, and have been both ambitious abroad and tyrannical at home.

Here I beg leave to conclude my remarks on Dr. PALEY's two excellent volumes, and if I have mistaken his meaning or intention, the reader will pardon me: for if Mr. GILBORNE has, according to my conceptions, frequently erred in this respect, it would be the highest presumption in me not to suspect myself. I feel one consolation, however, that in the main points of religion and morality we are all agreed, and there are probably

bably few cases of conscience which, accurately stated, we might not decide in the same manner.

I now proceed to offer some observations on Mr. GISBORNE's enquiry into the duties of man, in which he has modestly and wisely availed himself of the assistance of the particular professions. " This plan was chosen " from a persuasion, that it offered the fairest " opportunity of effectually bringing home " the duties of men to their understandings " and bosoms."

If the reader of Mr. GISBORNE's treatise be as free from malignity as the writer, he will not illiberally impute to whole bodies and orders of men those defects which are found in some individuals, and the perusal will be attended with one additional advantage not specified, as far as I know, by the author himself: it will shew how important, how useful, how necessary we are to one another, and prevent us from looking down with contempt on any calling or any employment.

ment. The literary man will see with pleasure the advantages of commerce, and the commercial man will learn duly to estimate the advantages of learning in supporting our religion, our laws, and our liberty, and in improving the blessings of health.

In matter so multifarious, it will not be wonderful, that there should be some omissions, or some slighter errors, and these I shall advert to as we go along; hoping that some abler hand may be induced to make farther improvements.

Concerning the origin of society, I shall enter into no enquiry, for where little is known, conjecture supplies the place of facts; and I must ingenuously own, that FERGUSON'S Book, written expressly on this subject, gave me more pain than satisfaction in the perusal. Superior force and fear, and a variety of incidents and circumstances, which cannot be ascertained, may have brought men together, but the modes of bringing them together must have been so various, as to admit of no general description.

Page 22, note, vol. i. " Had they who
" urge this argument, pointed their ac-
cusations

" cufations not againft the abftract institution
 " of hereditary government, but folely againft
 " the language of fome of the acts of parlia-
 " ment, by which it is eftablifhed in this
 " kingdom, it muft be admitted, that a re-
 " ply would have been difficult. Statutes
 " which describe the people of a country,
 " as moft humbly and faithfully fubmitting
 " themfelves, *their heirs and pofterity for ever*,
 " to any particular family; or as binding
 " themfelves, their heirs and pofterity to
 " that family, it's heirs and pofterity; or to
 " any particular form of government what-
 " ever, to the end of time, profefs to difpofe
 " of the rights of fucceeding generations,
 " which are beyond the reach of their con-
 " trol, and afford an example of language,
 " equally extravagant and nugatory."

I confeß, this language rightly under-
 ſtood, does not appear to me extravagant; it
 only implies permanence, and is levelled
 againft every nefarious attempt to alter the
 government, or to render the crown other-
 wife than hereditary; it holds out an ad-
 monition to the people, to adhere to a rule
 of fucceffion, inviolable and fledfaft. It is
 a *general* obligation, and therefore could not
 advert to any cafe of dire neceffity, which
 might

might occur in the course of time. And as such a case could not be specified, so neither was it excluded. I believe Commentators allow, that in Scripture, the term for ever, with it's corresponding terms in other languages, is not to be understood always literally, inasmuch, that some have argued from the limited sense against the eternity of future punishments. Whatever strong expressions are used, they add solemnity to any engagement, and no objection can be brought against such language, which might not be brought against scripture itself.

Mr. GISBORNE, p. 51, so well expresses this utility of hereditary succession, that one can scarce think any language too strong by which it is established.

Mr. GISBORNE's observations on press-gangs seem to be just; only it should be acknowledged, that though sailors know themselves liable to be impressed, they flatter themselves with the hope of escaping, and reason while we may, the conclusion is, that such a measure is justifiable only from necessity, and his jurisprudence is very imperfect

neglect

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who attempts to defend it on any other plea. The opposition of mock patriots to the operation of press-warrants is now heard of no longer, and the cheerfulness with which thousands have entered into the service of the navy gives us reason to hope that recourse will not be had to compulsion in any extensive degree. The impressing of disorderly persons is a salutary part of publick discipline.

54. " On the other hand it is not to be
 " denied, that the rejection of an obnoxious
 " bill by a direct negative would be a mea-
 " sure far less injurious to the publick good,
 " than its defeat by secret and unconstitu-
 " tional influence."

This case can very seldom happen ; it can only happen when the King is of one opinion, and his Ministers of another ; and as to any bill whatever, he has an equal right with any of his subjects to express his disapprobation, and more especially when he is supposed to approve: for he may justly argue in the following manner—

It is believed that I approve this or that bill ; I wish you to signify in terms the strongest

strongest which language can furnish, that I disapprove of it, and he may assign reasons for so doing. If he should use promises or menaces, his conduct would then be unconstitutional, and yet it should be remembered, that if influence exist on one side, there is also influence on the other, and many who have places determine to share the fate of their party. The truth is, we are upon delicate ground, and as whatever may be alledged will perhaps be applied to a particular case, I wish to decline any further discussion:

P. 90. Dr. PALEY having pronounced that the imposer of the oath of allegiance was the convention parliament, Mr. GISBORNE says that this is a mistake, and that the present legislature is the imposer. In a certain degree both these opinions are right, but I can see little advantage accruing from the controversy. The date of an act will assist us in interpreting it, and if it remain unaltered for a number of years, we may presume that the interpretation will remain unaltered also. And Mr. GISBORNE allows that no change of signification has taken place in the

terms of the oath of allegiance. Nor can it answer any good purpose whatever to suppose that an act may have one meaning when it first passed, and another by a change of time and circumstances. So far as any part of it is disused, so far it lies dormant, and so far as any part is wrested from the original meaning, so far its intention is eluded, and it ought as soon as possible to be altered.

A revision of all the acts would be desirable; but what man, what set of men can be equal to the task? They who are best qualified are engaged in laborious duties, and those changes, which are gradual, are more temperate and judicious. He who employs himself in pruning a very few trees, will perform his task with more accuracy and judgment than he who undertakes a great number. The purest intentions will not always enable men to foresee certain evils and inconveniences, and every check should be put upon rashness and presumption. The inefficacy of laws is a popular subject of complaint, but this arises more from the perverseness of those who are bound to obey them, than from their real obscurity and imperfection.

P. 103 contains the following quotation, from Sir W. BLACKSTONE:—

“ In these, or other circumstances which
 “ a fertile imagination may furnish, since
 “ both law and history are silent, it becomes
 “ us to be silent too, leaving to future generations,
 “ whenever necessity and the safety
 “ of the whole shall require it, the *exertion of*
 “ *those inherent, though latent powers of society,*
 “ *which no climate, no time, no constitution, no*
 “ *contract, can ever destroy or diminish.*”

In a note Mr. GISBORNE says, “ that
 “ this expression of the learned Judge is not
 “ altogether accurate. An individual has it
 “ in his power to surrender for himself the
 “ right in question, like any other of his
 “ actual rights, by contracts, and consequent-
 “ ly all the individuals composing a nation
 “ are competent to surrender it for them-
 “ selves.”

It were to be wished that no cases might be put, but such as are within the probability of happening. An individual may be infatuated, and so may a whole nation, but general rules provide for no such infatuation. The words of Sir W. BLACKSTONE seem to me to preclude the supposition of this or any such case, for he says as law and history are

silent, it becomes us to be silent too, and this is conformable to the quotation from HUME's history, c. 59, as opposed to Dr. PALEY's notion of the reasonable grounds of attempting a revolution. But I will for a moment take the very case which Mr. GISBORNE has put, ideal as I trust it ever will be in this kingdom, and I will contend that the expressions of the learned Judge furnish us with a remedy.

Should individuals, or bodies of men surrender their rights for themselves, the inherent, though latent powers of society will effect a speedy, an effectual restoration. The members of any State, in such an ignominious situation, will awake as out of a dream, and the danger will be lest they run into the contrary extreme, lest their abhorrence of the tyranny of one, or of a few, should carry them into the tyranny of the multitude, lest from having surrendered what they ought to have retained, they should claim that which by no principle of government ever can or ought to be theirs, lest many from having been shut out from offices of trust and respectability, should aspire after those which neither their habits of life nor their education can enable them to fill with common propriety.

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In a note of p. 104—5, Mr. GISBORNE assumes his favourite topick of the revolution, which gives him an opportunity to enter into all the rights of the nation to make any changes whatsoever. He may, for me, enjoy full liberty to call in question every privilege of every individual who possesses power or control. I repeat again, that William was made king in no other view than as the husband of her who was next in succession. The courtesy of Britain gave him indeed a life estate in the crown, for he could not in decency, after the death of the Queen, be sent back to Holland. And I do utterly deny, and I treat the assertion with sovereign contempt or honest indignation, “ that the convention might have placed the regal dignity “ in a family entirely new, and strangers to “ the royal blood.”

The convention parliament acted from necessity, and men sit down at the distance of more than a hundred years to establish general rules and maxims upon their proceedings, when perhaps there is only one proposition that can be drawn from them, a proposition which existed in theory ever since monarchical government did exist, *that a king*

may forfeit his right to the crown. The bill of rights, and whatever other privileges were granted or notified to the people of this realm at the time of the revolution, grew out of the constitution itself, and though the principal conductors of the revolution claim the merit, we can trace the real origin to Magna Charta, and the days of our remote ancestors.

It unfortunately happens, that in these days no man is thought a friend to the liberties of this country who does not almost idolise William the Third and all his adherents. I think it no libel on the revolution to acknowledge their numerous failings and infirmities, and to guard against every improper use that is made of their authority and their proceedings. I have observed before upon the meagre application of this event, with which Sir W. BLACKSTONE is charged, that no application can be too meagre, and I indulge a hope that it never will be applied at all.

By the way, we are taught to be so enchanted by the blessings of the revolution, that we scarce attend to those of the restoration, which not only gave us a regular government, but produced many good and whole-

wholesome laws for the general advantage, among which the test laws are not to be forgotten.

P. 155. "He will not fill the treasury
"at the expence of national virtue." In a note,
Mr. GISBOSNE says:

"On this ground lotteries appear highly
"objectionable; and all bills, which render
"perjury more frequent by the multiplica-
"tion of unnecessary oaths, or which en-
"courage smuggling, and oppress the honest
"trader by imposing high duties on com-
"merce or manufactures, in cases where
"fraud is easy and obvious. Among the
"advantages of freeing trade from all need-
"less restrictions, the number of oaths saved,
"is perhaps the most important. The
"scandalous violation and evasion of oaths,
"taken at the custom house, can scarcely be
"described. And it may not be improper
"here to add, that the total disregard shewn
"by Churchwardens, to parts of their oaths,
"the injunctions of which will never be
"obeyed, in the present state of manners and
"society, loudly demands the interposition
"of

“ of the Legislature. In the successive execu-
 “ tion of this office, almost every man above
 “ the rank of a day labourer, in every parish
 “ of the kingdom, learns to consider the
 “ sanction of truth as a nugatory form. Let
 “ the effect be estimated by those, who have
 “ it in their power to remove the cause.”

On the subject of lotteries, we may be allowed to hope, that their mischief is not very extensive, though any other expedient less dangerous would be more eligible. And if we will look on the brighter side, we see individuals commonly venturing what they can easily spare; and we hear many, who have ventured cautiously for a number of years, acknowledging that they have suffered but a little. Clubs and societies have often been effectually assisted, by incurring the danger of a loss, which divided could be but little to each individual. The large prizes ought to be reduced, but it is imagined, that the adventurers would be fewer, and the purpose to a certain degree frustrated. It should also be acknowledged, that many useful regulations have taken place, to check the spirit of gaming, and all the tricks of offices and insurances.

Of

Of custom house oaths we may more justly complain, than we can precisely limit their number.

As to churchwardens, though we may wish to see their duties rendered more easy, by a revision, and a reduction of the articles of visitation; yet a slight alteration in the oath, which in many places is come into practice, whether legal or not, I pretend not to determine, has taken away terror from the conscientious, because it seems to require general prudence, integrity, and honesty—without a compulsion *to present all such things as are presentable*. Your oath is, that you will truly and faithfully execute the office of a churchwarden, *to the best of your skill and knowledge*.

P. 159. “ A considerate Nobleman, will
 “ make a very sparing and cautious use of
 “ his privilege of voting in his absence by
 “ proxy; and will be scrupulous in receiv-
 “ ing the proxy of another Peer. Indeed,
 “ the idea of a person giving his vote in the
 “ decision of a question, which he has not
 “ heard debated, and may never have consi-
 “ dered; in enacting or rejecting a bill, with
 “ the

“ the nature and object of which he is un-
 “ acquainted, at a time too, when perhaps he
 “ is in another quarter of the globe, and un-
 “ able to learn the present posture of affairs
 “ and circumstances, either at home or in the
 “ rest of Europe, is so plainly repugnant to
 “ common sense, is capable of being so easily
 “ and grossly perverted to the manœuvres of
 “ private interest or of party; and so nearly
 “ resembles the Popish plan of putting one
 “ man’s conscience into the hands of another,
 “ that the surrender of this privilege would
 “ apparently be at once honourable to the
 “ house of Lords, and beneficial to the na-
 “ tion.” There is much truth in this state-
 ment, but as in some others, the dark side
 only is presented. There are innumerable
 questions, upon which conscientious men
 form opinions, not to be shaken by debate,
 for this obvious reason, because they have
 heard or read the substance of that debate
 before. We know what sarcasms parties
 are liable to on the score of predetermining,
 but predetermination is not always owing to
 sinister motives. The parties have often
 been consulted beforehand. The leaders of
 administration, and of opposition, must and
 will do this on material occasions.

The Peer who entrusts a proxy, entrusts it to one, whose sentiments are congenial to his own; who, for the most part, gives the suffrage as his principal would have given it.

A proxy entrusted to a wise and good man, cannot be grossly perverted; and I conceive, that he who entrusts it, does not surrender his conscience into his hands who receives it, but *that it remains a delegated trust, for which the receiver alone is accountable.* Much has been said of Popish usurpation over the consciences of men. I presume, it does not exist in the present day. But surely, if an ignorant, unexperienced, or interested person would now and then apply for advice, to one who was well informed, and disinterested, he would probably act with greater prudence, and more perfect purity of principle. A proxy makes a double suffrage. Double suffrages are not confined to the house of Lords. What are casting votes, though they are only legal by particular designation, but a species of double suffrage? It should also be considered, that the effect of proxies is not alarming, because it does not operate by any systematical influence upon the decision of questions in general,

general, and the decision in most instances would have been the same, had every proxy been withdrawn. Proxies are allowed in some chapters; and in less considerable bodies and societies of men, they are admitted without murmuring or complaint. The occasions may be less important, but every such instance may prove, that they cannot be attended with manifest and palpable injustice. The reader will agree with me, that here again the theory is worse than the practice. All privileges granted to particular orders of men are not only a compensation for the time and trouble of attending publick business, but like other distinctions of rank, they keep up an habitual reverence for authority and dignity, a circumstance more essentially requisite in the present day, when levelling principles are inculcated with unceasing zeal and perseverance. The house of Commons, by usage, has the management of money bills. Of this privilege no one complains, though little reason can be assigned, why the house of Peers should not be allowed to make alterations and amendments in them, as well as in all others. Where no material injury to the publick can be proved, why should a change be attempted?

184. " Let him take, if he thinks fit, according to his station, constitutional means to procure it's repeal; but while it remains a law, let him fulfil the first obligations of a subject, and set an example of scrupulous and punctual obedience."

An absolute repeal should not be adopted. All the security necessary to be taken, is, that the individual has in reality, in expectation, or in probable contingency, some property. If the heir apparent to a Peer, be bound to no qualification of property whatsoever, calculations may be formed, even upon the reasonable expectations, or the current receipts of others. It is not to be presumed, that a father, who is a Commoner, will disinherit his son, and if he could, the same power of disinheriting often exists in a Peer.—The probable contingency which I would advert to, is the common case of barristers, and some others, who, if prosperous, enjoy often four times the annual income of a country gentleman, with much less domestick expence. They have for the most part, no ancient mansion to support, they have no hospitality to keep in an extensive neighbourhood, and among a large tenantry. Dignified as their situation is in
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a professional view, they retire into their houses or chambers, to their private business or studies, without being specially accountable to any part of the community. Their property is subject to no local claims or obligations, till they purchase estates, and are enabled to keep residence upon them. For however desirable it may be, that worthy and well informed men should reside upon such estates as they purchase, neither lawyers, nor other men purchase them with such stipulations; and having entered into no engagements of that kind, but being called away by their own avocations, they are at full liberty to reside wherever they think most advantageous and agreeable.

In short, if ever any change should take place, as to the qualification of members; if that indulgence, which is granted to the members of the two universities, should be extended to others, it were perhaps more safe to ascertain an equivalent or superior property in money. Let the money possessed produce five or six hundred pounds per annum; let the property in expectation be still somewhat more from it's uncertainty; and if a degree of independence, decently competent to a qualification, can be proved,

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we shall have little to fear from the desperate spirit of adventure, which induces a few, and very few there are of that description, to have recourse to the house of Commons, as an asylum from bailiffs and from prisons. Such an oath might moreover be framed, as to prevent the possessors of nominal property from being elected; for it appears, that landed property, when mortgaged, will not constitute a qualification for killing game, if the interest of the owner, after payment of the interest to the mortgagee, do not amount to 100*l.* per annum. It may create a smile in the reader to have made such a comparison, but it applies *a fortiori* to the case in question, from the very circumstance which made the comparison seemingly ludicrous.

276. “ From these considerations it follows, that every individual officer, who is called into service, is bound to investigate the justice of the war in which he engages, to the utmost extent of his abilities and information. He is not precipitately and on slight surmises, to relinquish the post in which providence hath placed him. If the matter appears ambiguous, and his

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" most careful reflection and enquiries leave
 " him still in doubt, something may be con-
 " ceded, and more or less according to the
 " circumstances of the case, to the opinion
 " of those, who have better opportunities
 " than he possesses, of knowing the real
 " grounds and origin of the contest.—The
 " lower his rank is, the less likely is he to have
 " opportunities of acquiring knowledge on
 " the subject, which can reasonably be op-
 " posed to the judgment of men in higher
 " stations. But if he should be thoroughly
 " convinced, that his own country is the cul-
 " pable aggressor in the quarrel, or deems the
 " probability to be very greatly on that side,
 " it is his indispensable duty to resign his
 " employment, whatever false honour, or
 " personal or interested motives may suggest
 " to the contrary. Will it be said, that it is
 " his part to obey, and to leave the state to
 " answer for the consequences? This is not
 " the argument of a confederate man, or a
 " Protestant. Reason and scripture are
 " equally outraged, whether it be a State or
 " a Pope, that requires to have the manage-
 " ment of the conscience of a subject. The
 " state, on whatever principles it may claim
 " his obedience, cannot exempt him from
 " that

“ that which he owes to his God. And
 “ should the naval or military officer decline,
 “ on the plea of conscience, to undertake the
 “ service enjoined, there seem to be no
 “ grounds, if the sincerity of his plea can be
 “ ascertained, on which his discharge can be
 “ refused ; nor any, if it should be refused, on
 “ which his compliance can be justified.”

And Mr. GISBORNE, in a note, reminds us of the indulgence shewn to Quakers.

To make war or peace, is the acknowledged prerogative of the crown. The subjects of this country, have made the King the keeper of their consciences in this important concern. Private judgment cannot take away this branch of the prerogative ; and if set up in opposition to it, may induce any man, not only to refuse continuance in the service, but also the payment of taxes, by which every war must be supported. The invidious comparison with Popery, carries with me no terrors. In all publick concerns, there must be a power from which there lies no appeal. Nor let a British subject take the alarm at this power of making war and peace, vested in the sovereign. For though it be his, it is exercised in fact by his ministers and his privy council ; and as soon as the supplies and the

mutiny act are moved for, the propriety or impropriety of a war is before the two houses. What greater security can be suggested than this? Let us not be alarmed at the seeming plea of making soldiers and sailors mere machines. Their operations are to be directed in the best way, and for the best purposes that the collected wisdom of the kingdom can suggest; and this is the only method, by which they can be brought to act with dispatch, and with unity of design.

Have we not in other instances, for the sake of enjoying the blessings of legal government, surrendered our right of private judgment? Is it possible for every individual to approve every act of parliament? Yet surely he is bound by the act during its existence. He has, according to his ability, a right of recommending a repeal of any law; he has a right of petition, and to use every other pacifick measure. And more is to be feared from petulant opposition, than implicit deference.

Mr. GISBORNE is apprised of the danger of opposing an opinion to that of men in higher stations. Why then does he require from every officer, an investigation of the justice of the war in which he engages?

The

The indulgence shewn to Quakers has little weight in the argument, for their scruples are known beforehand, and they disavow entering into the service, consequently create no expectation. But an officer who has served his country, and received for a course of years, a degree of maintenance from his pay, however inadequate, has virtually promised to continue in that service, *till he can be permitted to resign.* Moreover, the same right that an individual might claim to relinquish the service, might be claimed by numbers; and when an army was to be conducted into the field; when a navy was to be ordered out for aggression or defence, government might be at a loss to find officers.

Almost all countries are possessed of intelligence upon which they act, and which it is dangerous to communicate. The late Lord Chatham had received information, which would have justified an attack upon the fleets of Spain. He was not attended to, but if he had, any officer ignorant of the design of the Spaniards, and the means by which that design was known, might upon Mr. GISBORNE's principles have seceded,

Perhaps we have not engaged in a single war, from the beginning of this century, which has not met with much opposition; and it is possible to approve of a war at the commencement, and to disapprove of it's continuance. We may multiply distances, and in so doing, we shall only multiply embarrassments, both to the country at large, and to those who are engaged in it's service, by advising men to judge for themselves. If wanton aggression, or wanton cruelty be enjoined, it will be sufficient time *then* to determine when the case happens. No Briton, it is hoped, will be under such circumstances. And that subordination, which is the very soul of all regularity, both by sea and by land, should not be injured by improper suppositions of error and barbarity. I repeat again, that no government, much less any commander by sea or by land, stipulates infallibility; but as their errors are likely to be fewer and less fatal, we all readily acquiesce in their determination, well knowing that the good of so doing almost infinitely preponderates the evil.

Mr. GISBORNE is not totally inattentive to these obvious truths; but as his reasoning,

upon

upon the whole, has a tendency to mislead, we must not suffer any idea to pass unnoticed which may weaken authority. Dr. PALEY is very explicit on the subject of military subordination. Vol. i. p. 173. "If the
 " commander in chief of an army detach
 " an officer under him upon any particular
 " service, which service turns out more difficult, or less expedient, than was supposed,
 " inasmuch that the officer is convinced that
 " his commander, if he were acquainted with
 " the true state in which the affair is found,
 " would recal his orders; yet must this
 " officer, if he cannot wait for fresh directions, without prejudice to the expedition
 " he is sent upon, pursue, at all hazards,
 " those which he brought out with him*."

* We learn from Hume, c. lxi. That during the usurpation of Cromwell, "several sea officers, having entertained scruples of conscience with regard to the justice of the Spanish war, threw up their commissions and retired. No commands, they thought, of their superiors, could justify a war, which was contrary to the principles of natural equity, and which the civil magistrate had no right to order. Individuals, they maintained, in resigning to the publick their natural liberty, could bestow on it only what they themselves were possessed of, a right of performing lawful actions, and could invest it with no authority of commanding, what is contrary to the decrees of heaven. Such maxims, though they seem reasonable, are perhaps too perfect for human nature, and must be regarded as one effect, though of the most innocent

Under the duties of the legal profession I have no design to controvert the substance and tendency of what Mr. GISBORNE has advanced. Dr. JOHNSON, who was no loose casuist, vindicated, in my hearing, the practice of advocates in words to the following purport :—" Sir, there is no harm in pleading
 " for the criminal party. Every one has a
 " right to plead his own cause, and if he have
 " a right to plead himself, he has an equal
 " right to call upon another to plead it for
 " him. An advocate is only blameable when
 " he goes into court with corrupt and per-
 " jured witnesses. It is said of Sir MAT-
 " THEW HALE, that he set out with a deter-

" and honourable kind, of that spirit, partly fanatical, and partly
 " republican, which prevailed in England."

We will hope, as was hinted before, that no such instance of wanton aggression will ever happen again, and that no officer will be placed in so critical a situation.

Generally speaking, we have resigned the power, for individuals are much more in danger of being mistaken, than the privy council and the parliament.

Officers are often at liberty to resign without giving any reason at all; and we may reasonably pity them, if they should be compelled to remain in the service, when they disapprove of the war. Let their discharge be allowed, more as a matter of concession and indulgence, than as a matter of right, and let them be instructed to exercise their own judgment, with diffidence and modesty.

" mination

“ mination to plead no cause which was not
 “ just. He found himself mistaken in a par-
 “ ticular instance, and afterwards followed
 “ the usual practice.” The statements on
 each side are avowedly *ex parte* statements,
 and in this respect there cannot be a general
 deception, though in some points there will
 be a temporary one. The hardships which
 are suffered by legal decisions arise from the
 irremediable imperfection of human laws,
 which cannot provide for all cases from defect
 of evidence, from the perverseness or forget-
 fulness of witnesses, from inaccuracy of deeds,
 wills, and conveyances, and not unfrequently
 from the omission of those forms which are
 required to give efficacy to intentions and
 compacts. And if a subject of this country
 will be negligent, he is to be admonished that
 the loss may fall upon his own head, upon
 his innocent children or relations, and that
 by a little mean or ill-judged œconomy, a
 considerable part of his substance may be
 wasted which he intended to bestow, and that
 the remainder may go to a party who was
 not at all in his contemplation.

In the application of precedents the courts
 of law are deservedly to be commended for
 their caution and strictness. This caution
 and

and this strictness may be blamed by some, but must be applauded by others, as preserving the purity of legal decisions.

Mr. GISBORNE thinks he has produced an instance from Sir W. BLACKSTONE, which proves that "professional prejudices were able occasionally to influence his comprehensive and cultivated mind."

After reciting the resolution of the convention parliament concerning James the Second, p. 343, in a note

Sir WILLIAM adds, "So far as this precedent leads and no farther, we may now be allowed to lay down the law of redress against publick oppression. If therefore any future prince should endeavour to subvert the constitution by breaking the original contract between king and people, should violate the fundamental laws, and withdraw himself out of the kingdom, we are now authorised to declare that this conjunction of circumstances would amount to an abdication, and the throne would thereby become vacant. But it is not for us to say that any one or two of these ingredients would amount to such a situation, for there our precedent would fail us."

Upon

Upon this extract Mr. GISBORNE observes, " So meagre an interpretation of the
 " precedent, resting literally on the terms in
 " which it is couched, and neglecting the
 " great principles of civil government on
 " which it was founded, would leave English-
 " men little reason to appeal to the revolution
 " in support of their rights in case of future
 " publick oppression. For it is highly pro-
 " bable that if acts of despotism should here-
 " after take place, they will not display a
 " conjunction of all the ingredients which
 " the learned judge pronounces necessary to
 " be mingled together, before it be lawful to
 " recur to the precedent of 1688. And it is
 " further to be observed, that he has omitted
 " a conspicuous part of his precedent, al-
 " though every part of it, according to his
 " own rule, is indispensably to be received
 " with equal reverence, and observed with
 " equal strictness. The resolution of the con-
 " vention parliament expressly states, that the
 " fundamental laws were then violated by
 " the king through the advice of Jesuits and
 " other wicked persons. If therefore some
 " future monarch should endeavour to subvert
 " the constitution by breaking the original
 " contract, that is to say, the coronation oath,

" BLACK-

"BLACKSTONE, vol. i. p. 234, should vio-
 "late the fundamental laws, and withdraw
 "himself out of the kingdom, yet unless it
 "should further be proved, that he had vio-
 "lated those laws by the advice of Jesuits,
 "and not only by the advice of Jesuits, but
 "likewise by the advice of other wicked
 "persons, the precedent would be, on Sir
 "W. BLACKSTONE's principles, altogether
 "inapplicable and useless."

"It should be added, however, in justice
 "to Sir W. BLACKSTONE, that he repeatedly
 "adopts a very different tone. Thus he af-
 "firms, vol. i. p. 43, that the revolution,
 "though it might in some respects go be-
 "yond the letter, was agreeable to the spirit
 "of our constitution, and the rights of human
 "nature. And speaking (241) of cases of
 "oppression not exactly similar to that which
 "preceded the revolution, he refers future
 "generations, whenever necessity and the
 "safety of the whole shall require it, to the
 "exertion of those inherent, though latent,
 "powers of society, which no climate, no
 "time, no constitution, no contract can ever
 "destroy or diminish."

In the perusal of this long extract the
 reader will perhaps agree with me, that Mr.

GISBORNE

GISBORNE misunderstands the learned Judge. The ingredient of *the advice of Jesuits and other wicked persons*, was not Sir W. BLACKSTONE's, but Mr. GISBORNE's. For by turning to the passage, Sir W. BLACKSTONE will be found to have left it out. At the same time, if he had inserted it, there could have been no further objection than to the insertion of Jesuits. For surely if such a melancholy case ever happen, as is supposed, it must happen by the advice of wicked persons, Jesuits in every thing but the name.

If we leave out any material ingredient, the magnitude and the nature of the evil to be removed will vary, consequently the remedy itself must vary; and the information which the revolution could furnish would be imperfect; and, as was hinted before, let us not anticipate either the calamity or the remedy, for this is as impossible as it is useless. In cases of necessity men cannot act by established rules, but they must act *pro re nata*.

Vol. ii. On the duties of the clerical profession, Mr. GISBORNE congratulates the clergy in having already so many treatises,
and

and he speaks in high terms of Bishop BURNET's pastoral care, and of Archbishop SECKER's charges. * I have before adverted a little to the former of these prelates, and upon perusing the treatise on the pastoral care, I confess there is little force of mind displayed, there is a misapplication of passages in the old Testament, a kind of prohibition against a clergyman's keeping a school, and an invective against pluralities. And let those who tell us such magnificent things of the Bishop's industry, caution us at the same time against his malignity, against his party spirit, and against his obsequiousness. Let them consult Dr. SWIFT, who proves him to have been a gross calumniator of very respectable characters. As to the charges of Archbishop SECKER, useful as they are, they seldom or ever rise above mediocrity, and though he was both industrious and conscientious, yet he seems not to have possessed a very vigorous or a very comprehensive mind. The general subject of charges is trite, and admits of little novelty. The great concern of Bishops is not to impose improper restraints, or to fasten harsh imputations upon the body of the clergy.

* Thoughts concerning the Methodists, &c.

P. 10. Mr. GISBORNE in a note quotes a complaint of Bishop BURNET against the greatest part of those who had applied for orders. As the Bishop *could misrepresent*, I hope the candidates did not deserve the censure he has passed upon them, and if they did, I am morally certain the case is not the same in the present day. Yet I cannot help wishing that the examinations were in some degree altered, that compositions upon several subjects were required in Latin and in English, and that one mode was adopted by all the Bishops. We should not then find individuals pressing into a diocese where the examinations are most easy. I repeat what I have hinted on a former occasion*, the foundation of theological knowledge should be laid in schools, and the common place reproach of calling upon young men to sign the articles at their matriculation will be totally done away.

P. 20. "The conditions of admission
 "into the ministerial office ought studiously
 "to be made as few and as simple as possible,
 "and should be revised from time to time."

The more simple they are, the less revision they will require, and to make alterations

* See Thoughts concerning the Methodists, &c.

without

without very weighty reasons, tends only to render men wavering and unsettled.

23. "The stations of superior dignity
 "and opulence cause young men of talents
 "to be educated for the church, who would
 "otherwise be destined to some *more honour-*
 "able and lucrative profession, and tend to
 "secure to the clerical profession that general
 "respect which enlarges the influence; and
 "adds to the effect of the labours of each
 "individual minister." With the general
 idea inculcated in this passage experience will
 incline us to coincide; and though Dr.
 ADAM SMITH seems to think there are too
 many prizes in our church, as well as in the
 church of Rome, I am fully persuaded of
 the contrary.—In any of the liberal profes-
 sions, there are more instances of prosperity,
 than in the clerical. The greater part of the
 clergy are obliged to wait with patience, and
 many of them have scarce a decent annual
 income, at a time of life, when others have
 accumulated a competency.

The expression of *more honourable*, is cer-
 tainly ill applied, especially when coupled
 with lucrative. Custom has annexed as much
 honour to the clerical profession as to any
 other whatsoever. Even though the profes-
 sion

tion of arms had formerly more pre-eminence than it now has, and though the appellations of honour were borrowed from thence, yet from early times learning in general, and theology in particular, conferred rank and dignity.

P. 30. What is said concerning a revision of the articles, has been taken notice of when Dr. PALEY's opinion on the subject was considered.

39. There is a quotation from Archbishop SECKER, in which he says, "We have in fact lost many of our people to sectaries, by not preaching in a manner sufficiently evangelical." That Westley and Whitfield, and the preachers of the sectaries, including the enthusiastick preachers who have received episcopal ordination, have imputed this defect to the body of the clergy will not be denied. I was present at a visitation twenty years ago, when a weak enthusiast quoted this very passage against us from the pulpit. The clerical part of his audience spurned the accusation, perhaps pitying more than despising the gloomy and melancholy divine who uttered it.

It has been proved, that the last twenty years have produced many sermons on the

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doctrine

doctrine of atonement, and on the influence it should have upon our conduct. But before that time, whatever can be collected from theological publications, and from the authentick accounts of divines, the evangelical motives were urged in full force. And I am far from allowing that a discourse is not a gospel discourse, wherein these motives are passed over in silence. In treating of the evidences of christianity, in answering the objections of unbelievers, in critical disquisitions on difficult or disputed passages of scripture, in shewing the connexion between religion and learning, in exposing the pride and vanity of philosophy, and on numberless other occasions, when topicks are handled before learned audiences, either in the universities or at visitations, these motives may not come under immediate contemplation, and yet the preachers may be as conscientious in enforcing them to their parochial congregations as their accusers. Not only on the great festivals, but whenever they preach upon the sacraments, they must professedly shew the additional aids and encouragements of the gospel.

Believing then that the Archbishop had assumed for a fact what in general was not such,

such, but at the same time allowing that his error was a very common one, I am led to suppose that the success of sectaries is owing to a variety of causes, some of which the clergy can by no diligence prevent. The first cause is ignorance in their hearers. Nothing else could gain patient attention to the miserable rhapsody delivered in conventicles, and now and then in churches. In the mean time, the dignity of the subject is totally lost and forgotten. The plea of condescension to all capacities is urged in vain. Simplicity is one thing, coarseness and vulgarity another.

The love of novelty is another reason of the increase of sectaries, and this is systematically gratified by some of their leaders, and in populous places, from the number of meeting-houses, it can be gratified by individuals to an almost infinite degree.

A third cause of the increase of sectaries is a vicious taste, which leads many, even of somewhat better education, to prefer empty vociferation to calm sense and reason. This circumstance has misled some of our own orthodox clergy to assimilate their mode of instruction to that which they find has proved so powerful, and, as they are taught to be-

lieve, successful. The real success is questionable ; to agitate people with weak nerves, or even strong nerves, to draw tears from them is only a proof of having affected their imaginations, and they will go away with the idea of having heard a good performer. The grand question is, whether their reason is convinced, whether their bad habits are at all corrected. And it is the duty of us all to remind them of those models in holy scripture which we endeavour to imitate as far as we are able, and if we deliver the truths of christianity with perspicuity, with calmness, with energy, let us leave popularity to be sought for by those who seek the praise of men more than the praise of God.

Having, as I trust, refuted the Archbishop's assertion as far as the most complete information I could gain with warrant, and having accounted for the increase of sectaries from other causes, I cannot close these observations without expressing a wish that not only Bishops, but all others would be very cautious how they accuse a body of men of any particular negligence. The mode of providing for the clergy creates them many enemies ; that number should not be increased

by unfounded charges, which, of course, will have more weight with the world, if laid by any of their own body.

Of the advice concerning private instruction, we have only to wish that it were as practicable as it is just, and where there is a probability of success we ought not to despair.

P. 53. There is a quotation from Bishop BURNET, wherein he asserts that unbelievers impute their infidelity principally to the bad lives of the clergy. Any authority is sufficient with such a prelate as this to rail at the inferior clergy; otherwise he might have proved the accusation ill-founded *in the main*, and he ought to have told his friends the infidels, that allowances should be made for human infirmity in the clergy as well as in the laity. He might have asked them whether immorality be any argument against the truth of morality, and why wickedness, even if it could be proved, should be a stronger argument against revealed than against natural religion? He might have referred them to that part of the clergy who led studious and exemplary lives, and have entreated them, if entreaty could avail with persons of such a stamp, not to dwell upon the dark, unfavour-

able side. He might further have enquired whether they would reject the rules of medicine, because some medical men might be found who did not practice them?

P. 58. Mr. GISBORNE observes in a note, "that a clergyman sometimes possesses
" sufficient medical knowledge to enable him
" to assist many of his poor parishioners with
" the gift of some simple medicines." This must be done with infinite caution. He had better stipulate with some medical practitioner to do these charitable deeds for him. There are indeed certain prudential rules to be observed, which conduce much to the restoration, or to the continuance of health, which may safely be recommended, and the kitchen supplies many remedies that may be applied without danger. One fatal mistake would render a good man miserable through life. Dangerous symptoms may lie concealed, and have now and then been unobserved by practitioners themselves. Human nature abounds with anomalies in every way, and constitutional anomalies are not the least numerous.

In p. 65 is a quotation from Archbishop SECKER, where he censures pluralists who do not keep two months hospitality, and
preach

preach thirteen sermons. Did his Grace reflect how inconvenient and how expensive this might prove to many? Is it considered that the expence of obtaining a dispensation, including that of institution, &c. may amount to seventy or eighty pounds sunk for ever; that the united incomes very often are not equal to one good living; that there are two sets of buildings to be supported; that the recompence for dilapidations, to a feeling, humane successor, will be extremely inadequate; that the removal of a family, and I may add of books, and some part of furniture, from place to place, would be attended with hardship and inconvenience; and that the very loss of time is also to be taken into the account? Did he also consider that when the statute was made, the ability to instruct was not so general; that in Queen Elizabeth's time the homilies were published to assist those who were unequal to the task of writing sermons? May not private munificence, when it can be afforded, more than compensate for this two months attendance and the thirteen sermons? If the incumbent serve the church near which he lives, his curate at the other may be much incommoded by exchanging his residence.

Let the bond therefore be abrogated, and while the clergy do all they can in their respective stations, let them oppose with unremitting zeal the narrow rules of ecclesiastical martinets, who having found a smooth and easy path to liberal emolument, calmly recommend disinterestedness and humility to others, and would lay upon them burdens grievous to be borne.

The Archbishop, from the passage quoted above, only furnished the people round him with authority to censure whatever clergyman did not comply with his injunction, and how justly, the reader, after the reasons assigned above, must determine for himself.

P. 79. "It must however be allowed to
"be possible, that a bishop may have re-
"ceived intelligence, of the truth of which
"he is satisfied, under circumstances which
"make it improper to divulge it, and may
"thus be obliged to encounter the imputa-
"tions which will usually result from his
"silence."

A question has been agitated among the clergy, what attention a bishop should pay to anonymous letters; and most persons with whom I have conversed upon the subject, seem to have pronounced without hesitation,
that

that he should not attend to them at all. The treachery of wounding in the dark occurs to every ones mind, and not without reason. I venture, however, to propose a middle course. A bishop receives an unfavourable account of a particular candidate, without a signature. He is surely authorised to enquire of some respectable persons, residing in the neighbourhood, whether the accusation be true.—He may suspend the ordination of the suspected candidate for a few months, till he can be perfectly satisfied. Nor is he always to trust to subsequent recommendations, for they are too often given from mistaken candour; and more reliance is to be placed on the accounts of many than of one, whatever may be his rank and fortune. Compassion is sometimes shewn by a neighbourhood to a bad son, from a regard to a worthy father, and sometimes both one and the other may be hangers on to a great man.

Yet surely it is not every act of imprudence and indiscretion, that ought to exclude from the church; and a very conscientious casuist may be perplexed how to act on particular occasions, so as to steer between the two extremes.

“ It

“It is the duty of a bishop to scrutinise the validity of the titles for orders presented to him, that if any of them are fictitious and delusive, shame may fall on those who have signed them, as well as on the persons in whose favour they were fabricated.”

There is somewhat of severity in this sentence, for we have all of us known men who have given, and men who have accepted fictitious titles, whose characters would bear the strictest scrutiny. Not that I myself ever did, or ever will give such a title, for there is a solemn declaration which seems inconsistent with such a practice. If this solemn declaration were left out, I really see no harm that could ensue, if the title were given *to a worthy man regularly educated*, merely as an *indemnification* to the bishop, in which light it is viewed by those who accommodate their friends with fictitious nominations.

Still it may be objected, why increase the number of clergy, when there is no regular employment? To this I answer, that a few months, not unfrequently a few weeks, furnish appointments, which cannot well be kept open for future ordinations; and even to be in priest's orders is of peculiar consequence, when the care of a large parish offers

offers itself. No one, who has been in the clerical profession for many years, can be ignorant what convenience there is to young men, in being *prepared for any situation that may happen.*

Such young men are often called upon to assist clergymen, sick or absent, and are seldom destitute of employment, in which they engage perhaps more from benignity, than for the sake of advantage.

P. 84. " In reprov'g the negligent
" among the clergy, and in the exercise of
" those severer powers, with which the laws
" authorise him to proceed against the re-
" fractory and immoral, let him not be sway-
" ed by the desire of conciliating favour, nor
" by the dread of incurring odium and ex-
" citing resentment, from discharging his
" duty with proper strictness, and with an
" impartial regard to the merits of the case,
" whatever be the situation and connexions
" of the individuals in fault."

* I beg leave to repeat, what was said on a former occasion, that the reproof were better administered in private. The diocesan may have been misinformed, he may be mistaken.

* In thoughts concerning the Methodists, &c.

The misinformation may be rectified, the mistake may be corrected without leaving a stain, or the appearance of a stain, by withdrawing from the crowd. Hasty censure has abashed and confounded worthy individuals, has offended the whole body of the clergy, and recoiled upon those who delivered it.

“ By the same spirit of impartiality,
 “ ought a bishop to be actuated in exercising
 “ that degree of authority which the laws
 “ give him, as to enforcing or dispensing
 “ with the residence of parochial ministers.
 “ This dispensing power should never be
 “ exercised, except under very particular
 “ circumstances, nor the permission of ab-
 “ sence be continued longer, than those cir-
 “ cumstances exist.”

* Having given a free opinion on the subject of residence before, I have to add, that the reasons for dispensing may vary as to the same individual, and that the education of his children, the care of a populous parish, and his access to books, may justify him in remaining in a large town.

If the education of a single nobleman, and attending him on his travels, be thought

* Thoughts, &c. concerning the Methodists, &c.

a sufficient reason for non-residence, surely the education of a large family, the male part of which may be destined for the learned professions, is not less important even to the publick.

Mr. STURGES has proposed, that the power of dispensing should rest with the bishop only. If he were in possession of some facts, he would probably retract his opinion. I would only have it proved, that a clergyman is doing his duty *somewhere*; and if he were of ability, let him entrust his deputy with sums of money, to distribute for the relief of sudden and unforeseen distresses.*

* It is absurd to suppose, that the deputy may not fulfil all the duties of his principal. There is frequently great accommodation to individuals without any injury to the publick, or to particular parishes, by deputed services. In many places, the teachers in grammar schools perform parochial offices, thus improving the scanty emoluments of a foundation, and possessing by their very employment, if conscientiously pursued, additional weight and respectability.

The episcopal clergy, who officiate in the metropolis, and in other parts of Scotland, should be excused from residence.—In common with the greater part of the clergy, who have appointments in large towns in England, they cannot have any thing approaching to a competency, from the offices which they immediately fill.—We have heard much of the superior comforts which the Scotch clergy enjoy. While, with Dr. BLAIR, we most heartily subscribe to the general respectability of their character,

we

P. 86. " Scarcely any consideration should
 " prevail on a bishop, to give to one clergy-
 " man two livings, either of which will
 " support a minister of it's own; or to con-
 " fer one such living on a person already
 " holding another of that description, except
 " on the terms of his vacating that which he
 " originally possessed."

The truth is, bishops and other patrons should act from the circumstances of the case. The world may enter into a common place complaint against accumulation of preferment, and they may tell us, that 300*l.* per annum, is a sufficient income for a clergyman. But double that sum will not enable him to make provision for a large family. The age of the clergyman to be provided for should also be considered, and his past, as well as his future labours must be taken into

we must lament the more, that they are very inadequately rewarded.

The following is a hard case. A. toiled as a teacher for forty years, without preferment. At the age of more than seventy he is promoted to a benefice.—He is dragged from all his friends and connections, at the expence of one year's value of the benefice, to the distance of almost two hundred miles, because the patron is conscientious, though the cure would otherwise have been supplied by a worthy clergyman, unexceptionable as to his character, and enabled to do great acts of liberality from his private fortune.

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the account. To a literary man, books themselves are a heavy article of expence. A few cases may illustrate my meaning. Dr. PIERSON LLOYD laboured in Westminster school for forty-five years. Provision was not accumulated upon him till a very late period of his life, and what he wanted in church preferment, was supplied by the bounty of the king.

Dr. JORTIN lived under a very scanty provision till he was near fifty years old. It would be difficult to say, what preferment to such a man could be excessive. He did not enjoy, what he possessed, many years.

Dr. SAMUEL CARR was a pluralist, and a prebendary of St. Paul's. He also took private pupils, was chargeable with no imprudence, and yet made no ample provision for his family.

To these let me add, the name of Dr. HENRY OWEN, whose learning and industry, deserve that liberality should be shewn to his family.

A clergyman of distinguished learning and abilities has an equitable claim to such a portion of preferment, as may be equal to the advantages which he might have enjoyed, had he engaged in any other profession.

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This is justice to him, it is an encouragement to others. Whenever merit is rewarded, the profession feels general satisfaction.

The reader will do me the justice to believe, that I wish no provision for luxury and imaginary wants; but it may not be amiss to observe, by the way, that a studious man has not always leisure, and not unfrequently wants a sufficient knowledge of business, to turn his property even to warrantable advantage.

Exchanges of preferment, in many instances, accommodate individuals without injuring the publick; but let the practice of carrying it to market be treated with proper indignation and abhorrence. Let the clergy as a body resolve to expose delinquency of this kind. The delinquency is when livings are offered to procure stalls for pluralists already amply provided for, or to obtain for the *lay friends* of the trucking party some employment or promotion.

P. 88. "According to established custom, a bishop commonly delegates to others
"the management of his spiritual court and
"it's concerns. Not that it is desirable that
"he should retain in his own hands the
"exercise of this branch of his jurisdiction.

"His

“ His power of controul, however, ought to
 “ be exerted, whenever opportunities arise,
 “ in correcting abuses existing in the pro-
 “ ceedings of the court, and to put an end to
 “ impositions practised by it's officers.”

I cannot help thinking that the chancellor of every diocese should be a civilian, in actual practice in Doctors Commons, for as no cases are printed, the proper knowledge is only to be acquired in the courts themselves.

Care must be taken, that the chancellors occasionally attend in person, and they will, without doubt, give their advice and assistance in critical cases, when they cannot be present. A revision of the ecclesiastical law is much wanted. The trials for defamation might be regulated, as well as the expences attending them, and other trials in the spiritual courts.

117. “ The first step to be taken is the
 “ choice of the place, where his medical
 “ education is to be carried on.” It is far from
 being unnecessary to remark, that his school

education should be very carefully attended to*. The very terms of his art pre-suppose a competent knowledge of the learned languages, and wherever he is sent, he will be called upon to compose in Latin. No university, either English or foreign, seems to be sufficiently careful in examining students, previously to admission, otherwise many would be sent again to school, and some would engage in employments which require less learning. Perhaps it might not be amiss for the same person to visit several universities. He will enjoy some advantage from each. It is allowed on all hands, that the university of Edinburgh furnishes medical instruction of every kind, but the time of admission to the doctorate is too short.—The readiness with which the other Scotch universities confer degrees on persons who never resided, is extremely culpable. The mass of mankind are little attentive to the means by which a degree is obtained; but some of the medical profession have properly taken care, that these degrees shall not be attended with plenary honour.

* This indeed Mr. GIBBORNE afterwards takes for granted; but it should have been observed in limine, and in many instances it is little regarded.

139. "He is at liberty to say little, but let that little be true. St. Paul's direction *"not to do evil that good may come"*, is clear, positive, and universal." There may be many cases in which it may be absolutely necessary to *deceive* a patient. If he recover, he himself if informed, will forgive the deception. While he is sick, he is in a temporary incapacity of *bearing* the truth. He is not unfrequently affected in his understanding, as well as disordered in his frame. Therefore that deception which would be evil in some instances, will not only be justifiable, but laudable in others. It is obvious, that necessity must be the measure of the physician's conduct, otherwise the habit might remain when the reason ceased.

155. "Nor will he scornfully exclude from the privileges of fellowship, intelligent medical practitioners, who have not been fortunate enough to receive a degree from any university, when they give proofs of actually possessing those attainments, of which an academical education is considered as the basis, and a degree regarded as presumptive evidence." If by fellowship be meant consultation, the distinctions of different branches must be attended to in

medicine, as well as in law. Indeed in large places, the distinctions are more numerous and nice in the former, than in the latter. An appeal to some common test or standard is more safe, because it prevents the operation of fancy and caprice, and an invidious comparison of the abilities of one individual with those of another.

If by fellowship be meant a friendly communication of sentiments, the advice is unquestionably right, for private conversation need not be fettered down by necessary forms and established etiquette.

168. "The charge of infidelity and contempt of religion, has often been alledged against the medical profession." Mr. GIBBORNE informs us, how strenuously Dr. GREGORY repels the accusation; but we read in a note, that a French gentleman acknowledged the physicians in his country, in general, destitute of religion.

Few of us are ignorant that some instances of unbelieving physicians may be produced in this country; and though they are not applied to for their sentiments as to religion, yet they have a malignant pleasure, and exercise a mischievous industry, in endeavouring to unsettle the principles of others. In the hearing

hearing of children they are often known to speak with contempt of the old and new Testament, dealing out all the trite objections of HUME, VOLTAIRE, and the French philosophers. If mankind would set their faces against such men, the discipline would be salutary.—But let us not impute unbelief to the generality of physicians.

P. 225. “ A question naturally occurs
 “ in this place, whether a person who has
 “ failed, and has not been able by the surren-
 “ der of his effects, to pay the full amount
 “ of the debts which he had contracted, is
 “ bound in conscience to discharge the re-
 “ mainder, if he should afterwards find him-
 “ self able. In many cases he is under no
 “ such obligation.”

I lament that this, in a moral view, is asserted; I would state as a general rule that he is; nor can I think it right that those creditors, who have refused to sign his certificate, should be in better condition than those who have actually signed it. Even mistaken lenity should not thus be punished.

Much depends upon the causes of bankruptcy, which no general instructions can advert to. The laws are inefficient in discovering, much more in punishing, the criminal bankrupt, who is become so by his own extravagance, vanity and folly. If *his* credulity has been the cause of his failure, even then the creditor has a claim upon him, for it is a maxim of equity as well as of law, that no man avail himself of his own *laches*.

To see men, who have paid but small dividends living in splendour, without the least regard to their unfortuniate creditors, is so offensive, that we may fairly class them with thieves and banditti.

I have little inclination to pursue a subject, with which I cannot be much acquainted, but I would bring it to the standard of sound and christian morality; and though I think Mr. GISBORNE has made some allowances to the bankrupt, which are not admissible at all, or if admissible, can only be so with the utmost caution and reserve, yet it would be great injustice not to allow, that he is properly abhorrent of every insidious and mean practice.

His

His knowledge of commerce, and his regard to strict honour and integrity, make me wish, that along with Dr. A. SMITH'S *Wealth of Nations*, his *Directions to Traders* may be read constantly and carefully by every young man, not only when he enters into business, but during his apprenticeship; and if the volumes be, as they deserve to be, on the desk of every counting house, we may trust that the character of an English merchant, so far from losing that respectability which has hitherto been annexed to it, will shine with increasing lustre, and that every practice, which custom has authorised, will be abandoned, if not strictly reconcileable with the laws of religion.

I have now finished what I had to observe on the moral writings of these worthy divines; but as they have given no appropriate chapters on the duties of teachers, I thought it might not be amiss to subjoin some observations on that important subject, referring the reader to a plan, likewise to KNOX'S liberal education, and to a plan published about thirteen years ago. Now as education

will be ill conducted unless proper persons

are appointed to superintend it, I shall first suggest a few hints to those who nominate the masters of grammar schools.

An endowed school is no sooner advertised, than a multitude of candidates send their recommendations, and a superficial observer is led to suppose, that in such a number many are well qualified. But such are the good qualities requisite in a teacher, that the choice is not so easy as it may at first appear. Recommendations are obtained through friendship, and colleges have often a very delicate part to act. Much likewise depends upon the nature of the endowment, for desirable as it is to engage good abilities in provincial schools, yet where the encouragement is little, the number of candidates will be either small, or if numerous, their attainments will be of an inferior cast. The world at large is not very able to appreciate literary merit, and the rewards of publick instructors, even from the time of Juvenal, have been very inadequate. The emoluments of a dancing master, are often three times as ample as those of a classical teacher, who, yet after he has toiled a number of years, should be enabled to live without the labour of teaching.

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I have no temptation to expose the misconduct of individuals, nor to be personal. If this tract should fall into the hands of any who, regardless of the publick good, have, without a blush, either nominated or recommended improper candidates, their own consciences will supply the place of reproof and invective.

The electors to schools then should first resolve on no account whatever to engage their suffrages, but to leave their appointments open to the whole kingdom. It is sometimes thought that the person who has toiled in the second or third department should be promoted to the first. Before this be done, enquiry should be made as to his learning, for it is presupposed that his morals, and his general treatment of his pupils are unexceptionable. If it shall appear that he is an elegant scholar, that he has a good taste, that he is well versed in composition, his services, without doubt, should be so rewarded. But let it not be a matter of course. The rudiments of language have often been taught with diligence and success by persons who have little relish for the beauties of the classics.

After

After two or more months have been allowed for the reception of credentials, the election should be still suspended, in order that the electors may institute *private enquiries*. Without these they will often be deceived, when the candidates live at a distance. The contemporaries of those candidates at school and in colleges, when interrogated privately, will give their opinions freely and without disguise, and it is better to nominate a *moderate scholar* of a meek disposition, than the most learned man who has no command of his temper. The electors should also recollect, that the person to be nominated must declare conformity to the church of England. The orthodoxy of his principles must therefore be enquired into, for little hope can be entertained of his fidelity to the important trust he shall undertake, who begins with an act of dissimulation.

But whatever private communications the electors receive should be honourably concealed within their own chamber. For who will run the hazard of being involved in a quarrel? The seal of secrecy alone can prevent such hazard.

A question may arise, what attention should be paid to the recommendations of
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men in elevated situations. It is frequently suspected, and suspected with truth, that such men are imperious, and those to whom they apply are obsequious. This, however, is not always the case, and some electors may go into the contrary extreme. The character of the nobleman or gentleman who recommends should first be enquired into, and *why* he recommends the candidate. A little trouble will effect all this. The candidate may be the jolly companion, the skilful musician, the keen sportsman, he may be a hanger-on, or he may be the son of a borough elector, or some former domestick. On the other hand, he may have gained the good opinion of his respectable friend in a most honourable way, by his engaging manners, by his ingenuity, and his learning.

Improper recommendations are often given under an idea that the management of a provincial school is of little importance. The opulent part of a neighbourhood having determined to send their own children to a large school, may be regardless who is to teach the children of their inferiors at home, and if they succeed in so base an attempt, the irreparable loss cannot be estimated or described. Electors cannot be too spirited on such occasions.

sions. That the inhabitants of any place, which has a well endowed school, should be compelled, when their families are large, to send their sons at a distance, is a hardship for which they deserve to be answerable who create it.

Another enquiry is, whether a candidate possess proper notions of discipline and industry, and it is no wonder that those, who make such enquiry, feel a predilection for candidates educated in great schools, because there is a moral certainty, that their conduct will be conformable to those proper modes to which they themselves have been accustomed. Nor is it any argument, that the world at large is too averse from discipline, for many parents have cause to lament the want of it in the ignorance, idleness, and dissipation of their children.

Justice must be done, even at the risk of popularity. Besides, we may hope that not only such teachers as were educated in great schools, but others also will enforce diligence; nor would it be amiss if a friendly intimation were given to a successful candidate, that his particular attention is requested in calling upon the pupils to repeat and compose, that saints days, or parts of days on which the school

school is shut, should not be in reality holidays, but devoted to useful exercises; and that while no interference in his professional duties is intended, the electors will be the guardians of his reputation, whenever the weakness or wickedness of parents and guardians shall incline them wantonly to attack it.

Bonds of resignation are equally ignominious and useless. They are ignominious because they are exacted from low suspicion, and they are useless because they cannot be enforced. Let proper care be used, and the person elected will have too high a sense of duty to render chains and fetters requisite. He will, as Dr. PALEY very correctly states that he ought, consider the obligation as personal, and the electors, on their part, will provide him some little support, if they are able to do so, when he can no longer retain his office with satisfaction to himself. But should the endowment be too scanty for such a purpose, and should the necessities of the master be such that he cannot either resign without serious inconvenience, nor remain without violating the trust, he may perhaps find a faithful auxiliary, who, with his assistance and direction, may do as much good

as if the school had been vacated for a new appointment. A young man will profit by the experience of a veteran, and supply what is wanting in activity and exertion.

Where many masters are engaged, the electors should suggest, that however independent each may be in his appointment and his salary, there must be an uniform plan pursued by them all, of which plan the master who presides should have the regulation. In him it would be invidious to urge this, and the proper time of urging it, is when the other masters themselves are nominated. The law being silent on this head, it becomes the more necessary to use such precaution, lest jealousy and misunderstanding should find their way into any of our seminaries, and destroy the tranquillity of the respective teachers, who, experiencing sufficient vexation and disappointment in the exercise of their ordinary functions, should not have their moments still more embittered by dissension among themselves.

When a writing master or a French master is nominated, the electors may also with propriety suggest, that the arrangement of their time must be regulated by the directions of the classical teachers, who undergo the hardest labour,

labour, and have the most important concern.

And here a question arises, how far examinations are requisite or desirable previous to election, for the right of the Ordinary to examine is quite another and a distinct concern. If the accommodation of candidates were solely to be considered, even then their personal appearance should not be required without sufficient cause, and the unsuccessful part will have undergone a serious expence, often very inconvenient. Moreover, there are many deserving men who will not submit to such a trial, and this circumstance will shut out some of the best candidates. Examiners too would have their delicacy much affected by sitting in judgment upon persons of equal age and learning with themselves. I therefore hesitate not to pronounce, that examinations are worse than unnecessary, and, under the precautions stated before, electors will seldom err in their choice.

When electors are convinced that they have chosen a competent person, it is their duty to procure, if they cannot bestow, such additions to his income as may induce him to continue in his situation. A conscientious man will never grow indolent under such encourage-

encouragement; it will add vigour to his exertions, and increase what is essential to such exertions, his flow of animal spirits.

If they have been the means of supplying him with more than honourable expences, they may hope that by laying up provision for his family, he may be under the less temptation to retain his office when overtaken by age and infirmity. The perverseness of mankind leads them to suspicions of idleness in case of material promotion, and one of the worthiest of men was suffered to go unprovided for, even when not less than twenty of his pupils were become senators.

Gratitude has at last found him a monument, though when alive he could not obtain a benefice. The person I allude to was the Rev. JOHN CLARK, an able instructor in the schools of Shipton, Beverley, and Wakefield.

The effect of promoting conscientious teachers has not yet been tried to any great degree.

Except a few who have presided at great schools, we never hear of any preferment of any kind, unless curacies be called preferment, bestowed as the reward of ability and diligence. There are too many instances where, regardless of increasing expences, *some*
who

who have it in their power refuse with a shameless indifference, with stoical apathy to increase salaries inferior in *absolute value* to the appointments of common servants.

An individual who makes these observations may be suspected of speaking from disappointment and chagrin; but if he speak the truth, his motives are known only to himself, while *facts*, by whomsoever stated, ought not to be disputed.

Many seminaries continue to be filled by worthy and competent men; but many others are in a state only calculated to raise pity or contempt. The evil has been increasing for the last twenty years, and will continue to increase.

Perhaps the ambition of acquiring general knowledge, laudable as it is, has taken the attention even of the studious from the classics, and this circumstance will lessen the number of competent instructors.

Candidates are apt to lay some stress upon being educated in the school over which they wish to preside, and being natives also of the place where it is situated. Too great a regard to such circumstances has vitiated many a choice, and has laid the foundation of irremediable regret. Competent abilities there-

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fore can only justify any trustees in giving way to such considerations, and that competency must be ascertained in the manner stated before.

On the Duties of Teachers.

Whatever is said of the master who presides will, in a great measure, be applicable to other masters. His first care will be to inculcate a due sense of religion, and to introduce such pious books as are suited to young minds. He will on Sundays read the more intelligible parts of scripture, which are better understood in a continued reading than by the perusal of detached chapters. He will likewise select some of the best English sermons, by which means the boys in the higher classes may, in the course of a year or two, become acquainted with our most eminent divines.

He must take care not to flatter himself with the expectation of accomplishing more than the ingenious and the diligent have accomplished already before him. He cannot calculate for the various disappointments he is to meet with from obstinacy, from idleness,

ness, from inattention, from dulness. The parents and guardians often conspire to counteract his purposes by frivolous excuses for unwarrantable absence. When his holidays are over, great loss of time is incurred by putting off the return of the pupils. The only remedy for this mischief is to impose additional labour when they do return, and to increase that labour in proportion to the number of days during which they have been detained.

He must resolve to remove an imputation too often chargeable on provincial schools, that the pupils are not sufficiently employed. His care must be directed in a more especial manner to the repetitions and exercises. As to the former, it is incredible how much the memory is improved by practice. A boy in the upper forms of any of the great schools will get fifty lines by heart with very little trouble after some years practice.

But the chief difficulty arises in teaching composition, and it must be confessed, that the success seldom answers even reasonable expectation. This difficulty, however, should be an argument for great and unremitting exertion. The beginning should be made even in the first exercises, whether Bailey's,

Turner's, More's, or Clarke's. It is not sufficient that these be written, and written fairly too (a circumstance not always sufficiently attended to) but the pupils should be called upon to analyse the sentences to their respective teachers, and to assign the reasons for each word. What is material, this will make their performances in a great measure their own. After which it were adviseable, that upon having the English sentences read to them, they should repeat the Latin. This will give them a fluency in the language. Afterwards, when Wyllimot's Particles and Peculiars are to be translated, they may also be required to render a certain number of the sentences into Latin extempore, and this not less than twice a week. In learning modern languages, much advantage is gained by conversing in those languages. The practice recommended here will, in some degree, answer a similar purpose.

The next method should be to require frequent translations from the classicks, which should be rendered into the original language. This will not only give a copiousness of words, but it will in some degree make that exercise their own, for which they are too often indebted to the assistance of others.

Besides

Besides all this, care should be taken that they should read large portions at every lesson as soon as they have overcome the difficulties of language. Much of Cicero, most of Quintilian should be read, and if possible, certain books of Livy and Tacitus. Of the poets and others, which are commonly read, I say nothing, as the established practice renders it unnecessary. When the Greek language is taught, the characters should be made familiar by transcribing passages every evening; after which, Huntingford's exercises should be used; and if there be time, the pupils should be taught to compose in prose and in verse, for which purpose the same methods may be used as are recommended in respect to the Latin language. The teachers should themselves frequently read particular parts of the Greek classics, that they may not forget the signification or the quantity of words, for which purpose they should always have Morell's Thesaurus at hand.

The knowledge of quantity in both languages should be carefully attended to, and it were to be wished that there was a publication in the Greek language similar to Labbe's Indices Catholici.

Care should likewise be taken, that in proportion as they are able, the boys should acquire a proper taste for philology, which can only be effected by short critical observations upon the appropriate and peculiar signification of words, both in reading the classicks and in inspecting the exercises. The large edition of Ainsworth, together with Stephens's Thesaurus, will give them pleasure in such investigations. The accuracy which they acquire will be improved daily. Even Leigh's *Critica Sacra* has not often been exceeded. The precision with which they learn other languages will attend them in their own vernacular tongue, and will have a salutary effect upon their agreements, their mode of writing, and their common conversation.

But when they are to compose, the great question arises how they are to obtain materials, a circumstance which gives Mr. LOCKE an opportunity of ridiculing the practice of writing themes, with just as much reason as he would not have young people taught to write verses, lest they should become poets and be poor. Perhaps the first efforts should be to give the substance of a well written essay on a moral subject in a few short sentences,

tences. For why should we require originality before it can reasonably be expected? The perusal, moreover, of our best English classicks should be incorporated with the regular business of education. Let any one consider what two or three hours of every week spent in reading the different periodical papers, not omitting the Annual Register, some one magazine, and some one newspaper, will, with a moderate degree of attention, accomplish. Nor is this all. A teacher who gives an historical subject for a theme or declamation, may suggest the heads of discussion, and may refer to books whence materials are to be collected, for it is one thing to give the sense, and another to give the words of an author.

Under the respectable authority of Dr. JOHNSON, I may be allowed to think that tasks during the recesses are properly omitted; but if there be a school library supplied with popular books, or if the friends of the pupils will either purchase or borrow such books, an acquaintance with modern life and manners may be obtained with ease and with pleasure. But they themselves must assist in such laudable designs, and not improperly

suppose that nothing is necessary to be done, because nothing is exacted.

With the youngest they may begin by requiring them to transcribe, and a very few hours usefully employed will keep up habits of diligence, without excluding them from the pleasures of society and amusement.

The four volumes of elegant extracts should lie upon every table, and variety itself relieves while it pleases.

It is desirable, that the rudiments of Hebrew should be taught in every school. Few, as they advance in life, are willing to undergo the drudgery of learning grammar. The want of collateral assistance from other books besides those of the old Testament should be no discouragement. A foundation may be laid for the study of other oriental languages, which are known to be similar in their idiom and structure; and as many who reach the upper classes are intended for the church, a few hours of every week taken from their classical studies would not be detrimental, unless they were prematurely hurried from school. They should begin with the historical books, and not with the poetical, and if the principal difficulties be removed, they will

will proceed with cheerfulness. A scanty knowledge of the Greek language, upon admission to the university, frequently operates as a discouragement, even with men not disinclined to other studies which they can pursue with greater facility. It should, moreover, be considered, notwithstanding the learned labours of Dr. HAMMOND, and other criticks following his example, that we cannot well understand the language of the new Testament, without a proper attention to the idiom of the old. To acquire such knowledge *merely* at second-hand, is to acquire it less perfectly, and with less efficacy upon our own minds. By reading the writers of the old Testament, we breathe the same spirit with the writers of the new. We have the comment in our understandings and in our hearts.

Amidst the anxiety usually expressed by mankind for instruction in writing and accounts, care should be taken in establishments which will admit of it, that some attention should be paid to the rudiments of algebra and geometry. Young men in the university are frequently discouraged at the beginning, and a knowledge of some of the popular definitions and problems will render the
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the way smooth and easy. The classical master himself might undertake the three or four first books of Euclid, and explain in general terms, the nature of ^{simple} ample and quadratick equations, though even this will be more properly done by a professed mathematician. It would not be amiss to add practical surveying. This would give early habits of attending to the nature of the soil; for few are accustomed to the measurement of land, who are not accustomed at the same time to examine it's properties, and the various modes of cultivation. The study of agriculture is useful to all classes of men, and they who have neglected it, may fairly recommend to others, what they repent of not having done themselves. The cultivation of a garden, and of a farm, is only culpable in a clergyman, when it engrosses too much of his time, and involves him in the bustle, and all the minute attentions of a common farmer. Pursued in a slighter and more liberal way, it furnishes him with salutary exercise and pleasing relaxation. For the first year or two he may be obliged to spend more time in learning, than he will afterwards spend in practising, and by ever remembering the superior claim which his profession has upon him,

him, he will not suffer his love and pursuit of learning to abate.

Of modern languages, the French is most generally learnt and understood. Should a French teacher attend a school, still one or more of the masters will find it useful to inspect the proficiency of the pupils, and in some instances, they may act as auxiliaries, especially when the regular instructor cannot attend more than once or twice a week. The *Synonimes Françaises*, by the Abbé Gerard, should be carefully read and studied; these volumes will give that philological accuracy, already adverted to as so desirable in the dead languages.

To the antiquarians, acquainted with Saxon and it's kindred tongues, may be left the useful and arduous task of explaining the origin of many of our terms; yet Hickes's *Thesaurus* has been of use to some who had not leisure for deep study and research.

But a teacher of French will not do his duty, unless he point out how much the grammar, the idiom, the orthography, and perhaps too, the pronunciation of our language has been affected by the Norman conquest, by our subsequent intercourse with the inhabitants of France, and our partiality
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for their manners. Through them we have received even our latin words and expressions, and this consideration will be of service in preventing unwarrantable changes in our spelling.

As Quintilian begins with the very rudiments of enunciation, we may be excused in observing, that a teacher should not think it beneath his office, to call upon the four lowest classes to spell a certain number of words every morning. On such occasions he will have an opportunity now and then, of pointing out instances of wanton innovation, which Dr. Johnson is known to have opposed with particular zeal,

If it be requisite to call upon the pupils to spell, it is equally so to require regular repetitions of some portions of their nouns and verbs, so as that they may finish the whole in less than a month, either Greek or Latin, or both.

Some of the tenses, and some of the declensions are of more rare occurrence, and what seldom occurs, will be soon forgotten.

Propria quæ maribus, Quæ genus, and As in præsentī should be often repeated, when the proper season arrives; and the prose

grammatical observations inserted in Lilly will be read with utility afterwards.

History, chronology, geography, and some popular account of animals, and natural phenomena, should also enter into the system of education. Nothing opens the mind more than an account of the manners and customs of different countries, and a regular consultation of maps, in the course of reading either ancients or moderns, ought not to be dispensed with. The very places specified in a newspaper should not be passed over unnoticed.

If the pupils could be made to repeat Gray's *Memoria Technica*, it would be of great service, but I have heard of few instances where this was practicable. If the leading æras, and the most conspicuous towns and cities be remembered, this seems all that may be essential. When more minute information is wanted, recurrence may be had to books of chronology and geography.

In this age of early introduction into the world, the first master should support with unremitting care the authority of all his associates. The first attempt of resistance is made upon the writing master. An occasional inspection into the writing books and
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books of accompts will be of infinite service in lessening this growing evil.

Much has been said upon the necessity of studying the tempers of boys, but their tempers are seldom known to their masters. They are only known to their companions. Admitting they were known, the masters cannot act upon such knowledge, but they must act according to general rules; they are governors of a little community, with which, however ludicrous the comparison seem, it is not improper to compare the great community. What should we think of a legislature enacting statutes, to operate according to the dispositions of individuals?

What then, it will be said, is the mode of conduct to be adopted?—A master must prescribe to himself, and must convince his pupils, that he will follow, one general, impartial rule of conduct; that no private misfortune, no vexation, no incidental indisposition, no bodily infirmity, will influence him to punish wantonly or undeservedly. He will also state the wide difference there is between meriting praise and meriting punishment. Gross immorality, and gross idleness, should always be treated with proper severity. That he should not be angry under such behaviour,

haviour, is impossible; he would be a hypocrite to pretend this. He is only to resolve, that his anger do not carry him beyond the bounds of equity.

When boys are advanced into the higher classes, literary punishments *alone* should be adopted, and the first refusal to submit, should, after a short time allowed for reflection, be followed by expulsion.—The discipline of many schools is injured by mistaken lenity; but let no master call in officially the aid of trustees. In common with other friends, he may appeal to them for the justice of what he does, or intends to do; this is the natural anxiety of every man to vindicate himself, whenever his reputation is attacked. But if ever his pupils find that he is under control, his authority is reduced to a shadow. In serious cases he had better, to use the phrase of the law, defer judgment for a short time. He will be more cool and collected. He is to consult his own dignity, as well as the preservation of discipline, and an error once committed can neither be retracted, nor will it be forgiven. The world is credulous even against the justifiable exertions of power. But if it be ex-

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erted to an injudicious extent, he must expect to be treated without mercy.

To make the enunciation, and the emphasis of his pupils correct, he will have occasion for continual practice. In this respect he will have as much labour as a drill serjeant, and let him not despair, though his success do not answer all his expectations. Attention once created, may be continued in the progress of life, and he may live to enjoy the satisfaction, of seeing his well meant endeavours rewarded, by a chaste elocution in the pulpit, at the bar, in conversation, if not in the senate itself. There are also degrees of success much short of that which might have been expected, sufficient to encourage his perseverance in the same laudable endeavours. Those amongst his pupils, who shall hereafter engage in the same way of instruction with himself, will be disposed to follow his example, and every day will thus lessen the absurdities and defects of publick speakers, though these have been much exaggerated by some of our professed orators.

In justice to present times, it must be acknowledged, that the body of the clergy are, generally speaking, more attentive to

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their enunciation than their predecessors were; and our present danger is, lest such attention to subordinate attainments should lessen diligence in study, and induce men to pay too much regard to externals.

Against the performance of plays, Latin and English, I would enter a most serious and solemn protest. It destroys that amiable diffidence in youth, which other causes in the present day fatally concur in destroying. Let every young man be taught a proper emphasis, but let him not be taught to over act his part, or to express feelings which youth and inexperience do not possess. In a word, his mode of performance will be imitation and mimicry, not such as comes from the heart.

Much has been said against associating with the boys of the town or village where a school is situated. It may fairly be questioned, whether a prohibition of this nature may not operate as an encouragement to pride, especially as some of those boys will be sent to the school itself. The safer method is to caution the pupils against vulgarity of language, and a fondness for low life, that is, for coarse and licentious manners. This last if it grow up, is always found to be an

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incurable disease. If the elegance of classick diction, united with liberal conduct in the teacher, if his own pure diction and judicious admonitions, will not unitedly produce amiable behaviour, the case is desperate, though he must be acknowledged blameless.

And as there will often be a material difference between the oppidans and boarders, as to their rank in life, he must be particularly careful to shew no predilection for the latter. This is not just, for his establishment must be poor indeed, if he do not receive as much for the instruction of the native, as he does for the voluntary comer; and it is a degradation of his own character, if he can meanly pay court to superiority of condition, or give pre-eminence to any thing but real and acknowledged merit. Nay, farther, if he can incorporate the oppidans even in any private instructions he thinks right to give, it is his duty to do this, especially as he may do it without inconvenience. *Nihilominus aliis* lucet may be pleaded on this occasion; the light which shines upon a few may shine upon many. He must also consider himself as the foster father of all the boys born in his vicinity; he must bring forward unknown merit, and assist in placing young men in

in the university. There are often emoluments of one kind or another, appended to an education in his school, and he must take a special care that colleges may not be compelled to receive unworthy candidates, from local claims which they cannot set aside without inconvenience, nor admit without ultimate dishonour. No mistaken candour should induce him, when called upon, to give too favourable a character, and when an insufficient pupil is in danger of being offered, he ought voluntarily to step forth and ascertain the insufficiency. It may not always be in his power to succeed, parents will be partial, and electors will be mistaken. But if he will establish some rule in his own mind, if he will notify that rule in sufficient time, he may rejoice hereafter in having kept from promotion an unworthy person, and in having made room for one more deserving. Exhibitions and scholarships would be more justly kept vacant, than given to the first improper application.

It sometimes happens that boys are sent at a late period, to obtain what presupposes a longer continuance in the particular school. This occasionality should be guarded against if possible, unless the school to which the

emoluments are annexed, be under the care of an insufficient man, and unless the claimant have been properly formed before in some reputable and respectable seminary. The ill-timed œconomy of parents and others, in detaining boys in inferior schools till the last year or two should be discouraged, especially if it should appear that parsimony has been the principal cause of such detention. It will not be denied, however, that there is often miserable deception in the choice of schools, even when the very reverse is the case, and when much has been paid for very little ability in instruction. In such cases, parents are to be admonished, that the time of admission is not to be estimated by years, but by proficiency, and that the year which should have been spent in a school, will not be so usefully spent in the university. The very discontinuance of study, for three months, is, under such circumstances, very detrimental.

If the universities would never receive any one for matriculation, without a regular testimony from the master of the school in which he has been educated, it would redound to their own credit, and give weight to their teacher. It would operate as a constant,

if not an effectual check upon the conduct of every young man, at a time when the prospect of leaving a school is too often a temptation to remissness, petulance, and idleness. In the removals of boys from one school to another, it would not be amiss to enquire into the real cause of such removals. They are too often owing to dissolute or contumacious behaviour, the continuance of which poisons the minds even of the well disposed.

To prevent irregularity is much more pleasing than to punish it; every temptation therefore should be studiously removed. If improper suspicions must not be indulged, let the cause of all suspicions be carefully removed, as far as may be.

In the provision for his boarders, a liberal man will be equally distant from absurd profusion and mean œconomy. He will not purchase a particular kind of food because it is cheap, and he will so far consult variety, as not give disgust by a constant sameness. Though he will not pamper fastidious appetites, yet he will never strive to conquer rooted antipathies. A wanton waste of wholesome provision he will severely punish, while

at the same time he will compel no one to eat what is either rancid or raw. Without all these precautions, he may be degraded into the character of a griping victualler, instead of a respectable instructor only furnishing viands for a stated sum, because he furnishes instruction to children, who could not otherwise be accommodated. He is also to remember, that at his table they are to learn a behaviour proper for every other table, that consequently all levity, and every kind of improper demeanour ought to be banished from it. In this and every other instance he must betray no timidity; and if it be known that his subsistence does not depend upon the number of his boarders, his authority will be established on a firmer foundation. Boys and parents are apt to over rate the advantages of keeping boarders, and happy is he, who *can afford to repress* whatever insolence he may experience.

Whether cleanliness be next to godliness I will not enquire, but it is of essential use as far as it can be practised. Many diseases will be thereby prevented, and the habits which are begun at school will be continued through life. Better were it to have an additional

servant,

servant, and to ask an additional gratuity, than that any branch of so necessary a duty should be neglected.

In large seminaries it might not be amiss if some experienced man servant could be placed, who might occasionally walk out with the pupils, and superintend their amusements. To devolve this office upon assistants is extremely hard. It precludes them from studying, from visiting their friends, from justifiable recreation. It wastes their time, it breaks their spirits, and induces them to leave their situation as soon as they can find subsistence in any other way. Their labour in the school is quite sufficient, and their leisure should not be embittered by duties which others might perform. Surely a trusty servant might even inspect the bed chambers, might sleep in one of them, and prevent every irregularity, especially if the masters occasionally visited the rooms, and took care that nothing materially amiss were done.

But can any one be expected, after severe labour, to be regardless of his health, and of the pleasures of society? Is he not to remember while he is young, that he may be under the necessity of retaining his office to the decline of life, and that the correction of minute

irregularities and abuses would ill compensate for premature old age and a shattered constitution. His common labour is a waste of animal spirits, and if bodily exercise could be dispensed with, he will often find that the remaining hours cannot be spent in close application, when the mind has been harassed in the early part of the day by encountering wayward dispositions, and by all the duties of teaching.

After all, he must not be inattentive to his own improvement. If he be a divine, as is generally the case, he must remember that he cannot, without much impropriety, relinquish the study of theology, and if he have the care of a church, the duties of a parish minister. Upon the evidences of christianity, upon it's excellence and it's purity he will often have occasion to enlarge in the course of his instruction, both in the school and in the church. An intermission of the clerical offices might be attended with many evil consequences. He would lose the habit both of composing and of preaching, and would be ill qualified to receive any ecclesiastical appointment which fortune might place in his option. Need I observe by the way, that the sermons of a conscientious teacher will
have

have more weight because he is conscientious? His example shines with peculiar lustre in performing the ordinary duties of his station.

If his academical studies have been more scientifick than classical, the moment he finds himself invested with the care of a school, let him assist his recollection by reading carefully the several books which are usually read in schools. Let him also recur to books illustrating the classics, such as Spence's Polymetis, Montfaucon's Antiquities, Adams's Roman Antiquities, and others. A few weeks spent in this way will be of infinite service; and if this be impracticable, he may now and then look over the very lessons for particular days; otherwise he may be taken by surprise, or he may be unfurnished with that plenary information concerning manners, customs, and allusions, which he would wish to communicate. That this was done by one individual might be proved from living authority. It was no degradation of his character or abilities, though perhaps it would have been more properly concealed from his pupils.

How much a well informed and comprehensive mind in a teacher may contribute to
enlarge

enlarge the minds of his pupils can be more easily imagined than described.

It is of no small use to give them an idea of the whole cycle of what may be known, to habituate them to title-page learning, that in the progress of life they may find easy access to all the sources of information. The Scotch Encyclopædia will be eminently serviceable in this respect. Nor is this all. It is of infinite importance, in a moral view, to remove all narrow prejudices against this or that particular study. One cannot recollect, without a blush, how often the mathematical and the classical pursuits are placed in invidious comparison.

A teacher will have occasion in the course of his instruction to point out the utility of every kind of study, even of the fine arts themselves; he will have occasion now and then to make a comparison between the ancients and moderns, in which he will observe an honest impartiality, derogating neither from the one nor the other.

One delicate part of his office will be to discourse amongst his pupils concerning the intelligence and the leading characters of the day. Actuated by no mean party spirit, he will

will increase their veneration for the constitution in church and state, he will point out the necessity of supporting authority in all its branches, and he will assure them, that its limits are now so perfectly ascertained as to preclude a possibility of tyranny and oppression. Instead of filling their minds with party spirit, he will caution them particularly to avoid and abhor it; he will assure them, that he has no intention to make them politicians, and if any question come before the legislature of which he can give them a general idea, he will state, or he will examine the arguments on both sides with coolness and impartiality, nor is he under the necessity of giving his own decided opinion. For parents and guardians never entrusted him with the power of fixing a political creed. To those of the highest classes the perusal of a well conducted and well reported parliamentary debate must be both useful and entertaining. They are often called upon to write declamations on each side of a subject, and imperfect as their efforts may be, they are a preparation for those more serious contests which may arise in almost every station of life, and even in common discourse. To undeceive and to be undeceived on any occasion, and upon almost

almost any topick, is of no small utility, for vulgar error stalks through the world apparently with formidable strength and gigantick steps, when, like Goliath, it might be easily subdued.

The newspapers also furnish accounts of judicial decisions. Of these the nature and the justice may be rendered intelligible to almost any capacity. On such occasions a teacher may expatiate on the excellence of the laws, and if any party have suffered for want of legal evidence, he may point out the imperfection of all laws to remedy every grievance, and he may vindicate the general tendency while he acknowledges particular hardship.

A teacher, in consequence of all this extensive duty, will have frequent necessity to speak extempore. He must take care that his language and his manner be simple, easy, and unadorned, devoid of all parade and ostentation. His first attempts will not always be as successful as he may wish, but practice will bring daily improvement. He will guard against trite phrases and quaint repetitions, and to prevent the usage of them in his pupils, he will do them signal service in reading with them Swift's Polite Conversation,

tion, the satire of which is not understood in early years, because few young people have heard the tenth part of the vulgar wit which is there ridiculed.

A year or two before a pupil leaves a school, his future destination is generally known, and in consequence each should be admonished of the importance of the station he is to fill. Those duties may be read to him from Mr. GISBORNE's book, and pressed closely upon his conscience. Without any romantick ideas of disinterestedness, he should resolve to do his duty whatever the consequences may be. If he be destined for the church, he must be particularly cautioned not to neglect his studies and his parochial offices, even though no reward should follow in this world. He must prepare his mind for a very improper distribution of preferment, not among the nobility only, which is but a small part of the grievance, but among individuals from borough interest, and from other shameful causes. Nay, he must not wonder to see ecclesiasticks themselves patronising men of mean talents from improper recommendations, and overlooking obvious defects and irregularities of education. He will see some difference between the clerical and other
learned

learned professions. For though merit in them is often but little known and ill appreciated, yet the contrary also more frequently happens than in the church.

Men will not intentionally make a compliment of health, or of their worldly property, but they can keep out of view the claims of learning, and the common duty of a parish can be performed without a considerable share.

If the pupil be intended for any department in the law, he may be forewarned against inaccuracy of expression in deeds, in wills, and all kinds of conveyances; he may be taught to startle with horror at the thoughts of involving future generations in tedious law-suits by his inadvertency or his negligence. If he is to be an attorney, he may particularly be forewarned against proceeding in trifling contests; he will, on the contrary, adjust them amicably. He will sooner contract his expences, than support himself by undertaking petty cases. He is to be forewarned, that applications will be made to him under the influence of resentment, and from a thirst of revenge; and he must take care not to be seduced by partial and improper statements. And after all his care, he will

will not unfrequently find, that the case, which he thought equitable, is in truth flagitious, and that the blame of undertaking it, though chargeable on his client, will be transferred to himself.

If he be employed against an infamous practitioner, he is to forewarn his client that knavery cannot always be brought to open proof, and that the justice of a cause cannot always prevail against hardened and perjured witnesses; that there is often a nest of banditti infesting different parts of a country, who will occasionally draw honest men into snares, and that these often conspire to stop the operations of criminal law.

But let him not despair. Wicked men are often found to over act their part; and the very means which are used to conceal villany, have often tended to detect it.

Let him also, beware that his own principles of honour be deeply rooted; that the tricks and equivocations which he so often must witness and expose, have no fatal influence on his own mind; and that he do not on any account whatever, suffer the letter of the law to draw his attention from the spirit of it.

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Though his principal concern and labour be in the technical part of the profession, yet as he must often be counsel to his clients, he must not be regardless of the theory of the law. If he have read some general system of jurisprudence, if he have carefully perused Blackstone's Commentaries, and some other institutes of municipal law, he may refer to reports and acts of parliament with more efficacy, because he will have a general key to their meaning.

The pupil intended for any department in the medical profession may be forewarned how serious a thing it is to be entrusted with the lives of his fellow creatures; and that though he is learning nothing at school immediately connected with the art of healing, yet that his present employment predisposes him for that, and all other modes of exercising the understanding. Without a knowledge of languages, he cannot avail himself of the labours of others at home or abroad. He may also be apprised of the branches of knowledge he will afterwards be bound to cultivate. His attention to botany may be fixed in early years. He will be particularly cautioned against empiricism. He may be reminded

reminded what abundant occasions he will hereafter have of exercising his humanity and benevolence by gratuitous assistance given to the poor, and he will study all those methods of preserving health which the most indigent have it in their power to practise. Though he may be cautioned against early publication, and against credulity in believing all the medical reports of others, some of which have arisen from involuntary deception ; yet let him not be ashamed to write for the people, if he can counteract the effects of any vulgar error. While others are publishing little tracts for the promotion of religion and the amendment of morals, what reason can there be why the same thing should not be done in medicine.

There is great reason to suppose that with some abuse, to which the best things are proverbially liable, Buchan's Domestic Medicine has been of infinite service, especially as it furnishes perpetual admonitions how disease may be prevented or alleviated. If professional men require frequent memorials to put them in mind of their peculiar duties, mankind in general stand in need of every admonition, however trite, to make them attentive in the preservation of health. They will

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hereby learn caution in their food, in their exercises; and if they commit any imprudence by occasional excess, if they expose themselves to damp or unwholesome air, they will be led to counteract and to correct immediately what they have done amiss.

If designed for a secondary department, he may be admonished that in many cases, as the attorney is counsel, so the surgeon or apothecary supplies the place of a physician; and that while he must learn the method of compounding medicines with accuracy and honour, he must not be inattentive to the principles of the art.

He must also remember, that in common with physicians he will be the confidential friend of the families with which he is connected, and that he must by no means divulge what he has heard or seen. Let him resolve to observe silence even as to matters of indifference, for he who goes to the extent of what may be called harmless communication seldom stops there.

He must determine to be constant and regular in his attendance on the poor, whether in publick infirmaries or in private houses. He may often administer comfort, if he cannot give material relief; and he should not forget,

forget, that disease has a tendency to render all persons peevish and suspicious, and much more so when its poignancy is increased by poverty. For the uneducated part of mankind he must be prepared to make ample allowances, if their expectations be somewhat beyond the bounds of reason. In all the offices of charity they are too often disposed to consider the exertions of benevolence as matter of strict and undoubted right.

He must also be prepared to hear of the omissions and absurdities both of nurses and patients with almost stoical apathy; he must resolve to counteract the bad consequences as far as he is able, and enforce the observance of his directions at all times with a cool and unvarying firmness. He may be reminded what a physician is reported to have said to the king—"Sir, from this moment I am to forget your station. I am to consider you as my subject, and that you are to obey me." It is added, that the king has often mentioned this manly speech with satisfaction.

The pupil intended for business must be often reminded of the utility of knowledge, because he is apt to persuade himself, that the labour of learning the classics is imposed upon him without necessity. He may be re-

ferred to many prosperous tradesmen, who, living in credit, feel and regret the evils of a neglected education. He must be told, that though writing and accompts must be carefully attended to, yet a proficiency is attainable by the slowest understandings in no very great space of time, and that when he enters the counting-house more will depend upon regularity of arrangement, than upon any deep skill in arithmetick. Indeed it is altogether questionable, whether any book-keeping taught in schools can be of much use. When the several articles come in actual contemplation, then, and not till then, a young man will understand all the management of day-books, ledgers, cash-books, &c.

If he should remain in a school a sufficient time to have read Cicero's Offices, he will be advised to carry into life that contempt of fordid advantage which the Roman orator felt and inculcated, stigmatising trick and artifice by every severe epithet which the language could furnish, and recommending a love of truth and sincerity. He must also learn the importance of securing a comfortable employment for his leisure hours. He must not neglect the necessary means of preserving health. But there will be a considerable
portion

portion of time still remaining, which cannot be spent in business. Miscellaneous reading will turn to account if the books be well chosen, and his knowledge of the classics will furnish him with an interpretation of all the allusions he meets with in essays and periodical publications.

He must be told how necessary it will be in his epistolary correspondence to express himself with perspicuity, conciseness, and liberality. This consideration will furnish an argument why his school compositions should be written with care. Persons engaged in mercantile concerns are sometimes called upon to write or to speak on publick occasions, when acts of parliament are to be solicited, and minute information is to be given to the legislature. Every class of men should be the guardians of their own rights and privileges.

To point out the alliance between learning and commerce, he may be reminded that Dr. ADAM SMITH, from the advantages of a learned education, was enabled to give a more clear and comprehensive view of the mercantile interest of the kingdom, we may add, of the whole world, than was ever given before. He may also be referred to Camp-

bell's Political Survey of Great Britain, and Mr. Bryan Edwards's history of the West Indies. From this last, and many other useful treatises, he will learn that even minute calculations are not unworthy the attention of ingenious men and elegant writers.

He must not be discouraged at the apparent drudgery of business, for he may be informed, that no profession is without drudgery. He has already undergone not a little in learning the rudiments of language, and were he to become great in philology, the labour would be almost inconceivable.

Indeed the elements of every art and every science are unpleasant and laborious, and if the preparatory studies of some professions be attended with pleasure, the exercise of those professions has a great intermixture of toil, pain, and vexation. The drawing up and the examination of deeds, and all other instruments and muniments, the doctrine of descents, the investigation of pedigrees, the perverseness of clients, the repetition of the same forms, the noise and bustle of courts of justice, are a few among the many hardships or inconveniencies to which the profession of the law is subject.

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In medicine, the habits of attending misery and distress, the disappointments arising from ignorance, conceit, and negligence, the mortification of being called upon when the disorder admits of no remedy, constitute a few among the many vexations to which practitioners are liable.

In the clerical functions there are indeed none of the inconveniencies above-mentioned, and they are performed under no circumstances of contradiction or annoyance. But the clerical studies have their portion of painful drudgery. Verbal criticism must be pursued in a variety of languages, and polemical theology must be studied. The opinions of all the enemies of christianity, however absurd, must be attended to, and multifarious errors must be examined and refuted. So many of the clergy pass through life without any disputes concerning tithes, that we cannot properly reckon them as infelicities generally incident to the profession. But whenever they do happen, they are a fatal interruption of worldly happiness.

Such are the consolations which may be offered to a young man destined for the compting-house, and nothing has been alleged which he may not understand.

We should all learn in the early part of life, that we can engage in no calling without a certainty of undergoing much toil and vexation. We ought therefore to dwell on the favourable side of our own, and not be blind to the unfavourable side of any other. Above all things, we should not measure felicity by emolument, if we do, we shall be tortured with envy every moment of our lives.

Let every pupil, whatever may be his destination, be admonished of the baseness of avarice, that vice which increases with years, and which, if it appear in youth, is justly pronounced incurable.

But, on the other hand, let him be instructed how to contract his wants, and let him not from improper liberality have any temptation to seek for criminal or ostentatious indulgence. We are lamenting the downfall of many families, owing originally to this very evil. It is an evil of such a magnitude, as to threaten ruin to the most respectable seminaries in the kingdom. The conductors of those seminaries might perhaps lessen, though they cannot altogether remove it. They have no power or control over the private purses of individuals. If little can be done at school, much less can be done

done in the universities; yet the governing part of these universities are censured, for omitting what they cannot perform, that is, for omitting the enactment, or the execution of sumptuary laws. There is more absurdity in this censure, because the very persons who are so ready in dealing it out, are, or have been in part, the authors of their own calamity.

That academical discipline might not be much improved, and if it were, that dissipation would, of course, be somewhat discouraged, it were absurd to deny. The improvement is not to begin with a contempt of scholastick disputations and distinctions, but the mode of disputing would be much amended, if a series of syllogisms were to be produced on each side of the question, and if each disputant were to draw up in a concise way, a state of his side of the question. An improved edition of Johnson's questions, would point out the books, and parts of books, in which the materials might be found, and the habit of syllogising would enable young men to argue with more acuteness and precision. For in common argument does not every man, though this be
unknown

unknown to the majority, either deny the major or the minor propositions, the general assumption, or the particular application? The syllogisms are not drawn out at full length by any party, any more than we should draw two whole circles to make an equilateral triangle.

If, as we have reason to believe, too many are sent from bad schools, or very prematurely from better, and if the habit of composing should be kept up in all its branches, we may reasonably wish that themes, declamations, verses, and translations, were required in much greater abundance. In some of these compositions, a course of reading will be requisite to gain proper information. Let that course be pointed out, and let sufficient time be allowed to pursue it. If the hour of dinner be now much later, let not young men, or indeed any be persuaded, that their studies should terminate at that hour. Much valuable time may thus be lost or squandered away; and it fortunately happens, that some of the university lectures are read in the evening, a practice which ought to be adopted, where it may be convenient,

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The reader will pardon this digression.

To those who are destined for the profession of arms, little appropriate admonition can be given at school. In common with others, they will see many commendations of magnanimity, courage and clemency; and they should have such a knowledge of mathematicks, as will enable them to become good engineers. Of military academies I mean to say nothing, not from any doubt of their utility, but because they have all the duties to be performed, and all the knowledge to be acquired by a soldier, in immediate contemplation. Every officer should be well acquainted with the history of his own country, should be furnished with the means of cultivating his understanding in his leisure hours, and should be reminded in early life, that all the graces of person, and all the adroitness of gestures will not secure respect, unless his conversation be elegant in the manner, and solid as to the matter. And how can this excellence be attained without a good school education? He may by accident be often carried into circles not merely distinguished by rank, but by their mental qualifications. How insignificant would he be, and what mortification must he feel, if his

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own attainments be very inferior, and if he be unable to receive information because he is ignorant of the topicks which are to be discussed*?

It will not be requisite that his reading should at any time interfere with the duties of his profession, it will often assist him in learning them with more accuracy, and performing them with more punctuality.

He may in the last year of his education be reminded, how much reputation has been justly gained in a literary way, by military gentlemen. They have not confined themselves to the narrations of battles and sieges, they have extended their views to other material and interesting subjects.

The nation is indebted for much useful information to the elegant pen of Lord Sheffield; and it is no small degree of praise to be able to relate with fidelity, the operations of several campaigns. Major Dirom's narrative will find it's way to remote generations, and Captain Cook (for it is immaterial

* The ignorance of the French officers was thirty or forty years ago astonishing, insomuch, that one is reported to have treated the Duke of Marlborough's wars as a fable; and another to have wondered, that in a plan of Gibraltar, he did not see London.

whether the examples be taken from the army or the navy) must be considered as a wonderful example of good writing. Without doubt, many other instances might be produced, sufficient to convince any young man intended for the army, that he may assume the character of a soldier, without renouncing that of a scholar.

It perhaps is unfortunate that young persons are sent so soon into the navy, as not to be able to receive the common advantages of a liberal education. But if the time allotted them at school be short, it must be employed with greater care. They are also to be reminded of the usefulness of mathematicks, and they will be informed in Dr. Kippis's life of Captain Cook, that nautical astronomy is now generally understood. They may also learn at a very early age, the importance of the navy to the national defence; and as soon as they are capable, they should read Campbell's Lives of the Admirals. They will thus acquire a love of their profession, and a veneration for those who have distinguished themselves in it.

I am aware, that in sketching out these admonitions to be given by a publick teacher
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to his several pupils; I could not avoid now and then adopting some of Mr. GISBORNE's ideas, seldom, I trust, without adding to them, or rendering them more familiar to young capacities. And for the same reason that we ought all to read the duties of every calling and profession, stated by Mr. GISBORNE, these admonitions should be given publicly to whole classes. We cannot too soon root out narrow prejudices, and inculcate this useful truth, that no station is disreputable, which is filled with integrity and honour.

A teacher must not attend to petty disputes, nor encourage frivolous complaints. But he should use all his vigilance to prevent the senior classes from tyrannising over the younger, a practice universally existing in larger seminaries. That a degree of power should be entrusted to monitors is necessary and reasonable, but they should be cautioned against the abuse of their power. If they have suffered hardships from such abuse, this should be a stronger argument for lenity and gentleness.

The boys of a large school are accused of behaving with intolerable insolence to the
several

several inhabitants of the places to which they are sent, insomuch as to be deemed a perfect nuisance. They should frequently be told how unbecoming, how illiberal such conduct is, how contrary to the proper effects of learning, which as they are soon taught by an example quoted in Lilly's Grammar from Ovid, tends to soften the manners, and to purify them from every thing ferocious, rude, and boisterous. Early and proper information should be given by the inhabitants without timidity, without any apprehension as to consequences. The regularity of the seminary and their own peace will be equally consulted; and if any of the offenders should be irritated to a repetition of insult, let him be immediately expelled. For to what are the frequent rebellions owing, which we hear of in the present day, but to mistaken lenity and forbearance? We may be told that such expulsion may cause the son or the nephew to be disinherited. Suppose it should, which is by no means self-evident, what is even that evil in comparison of corrupting a large number? It is dangerous even to receive a fugitive, and should not be done but under circumstances of real penitence and contrition,

tion, and if many be concerned, the ring-leader should not be allowed to return.

A complaint has been made against teachers, as against captains of ships, that their way of life gives them imperious, dogmatizing habits. Aware of this danger, they must resolve to leave their authoritative manners when they leave the school and their pupils. They may then communicate useful information to their friends and associates, and they will do it with more facility than many who are superior in knowledge, because they are in constant habits of speaking.

A teacher should possess great fortitude of mind, for if he keep up proper discipline, he has an adversary in every idle boy, and in every indulgent parent.

What should we say to the surgeon, who from mistaken tenderness, would not use amputation or probe a wound? He is fortunate in some respects, because he is left to his own discretion. But every one, however ill informed, however weak, foolish, or perverse, sits in judgment upon the conductors of seminaries, who are not only liable to be censured for what they do, but also for what they have not done.

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I have often wished that some of the eminent conductors of large seminaries would not have thought it unworthy their attention to write upon the interesting subject of instruction. But as this has not been done, I may be readily excused in offering my own sentiments and endeavouring to add my mite to the stock of information, with which the world is already furnished. The objection against some systems is, that they are impracticable on the whole or in part, framed by men who never had experience sufficient to know how far they were admissible. A teacher, who has had twenty-three years practice, would be highly blameable if he should recommend any plan that is visionary, or attempt to impose a burden on others, which he has not born himself. Though an advocate for publick education, he is well aware that there will be many excepted cases, and that boys of moderate capacities are better placed where the pupils are few, and where the constant attention and assistance of an instructor may compensate for slowness of apprehension. Indeed the general

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custom

custom of engaging private tutors in publick schools, is a strong proof that even the most ingenious stand in need of subsidiary information.

SERMON

SERMON I.

On Purity of Principle.

MATTHEW vi. 22, 23.

The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness.

If the light therefore that is in thee be darkness, how great is that darkness?

THE christian life is represented in the new Testament by every similitude which implies danger and difficulty, and which may enforce vigilance and circumspection. And no admonitions are more frequent than against temptations, against the wiles of Satan, and against the treachery of the human heart.

The want of success should stimulate the friends of religion to greater degrees of activity and exertion; they must endeavour by every laudable method to stem the torrent

of iniquity, which abounds more and more; they should also refute erroneous opinions, particularly that most shameful, that most disgraceful, that most pernicious of them all, that *private vice* is publick virtue, an opinion systematically defended by some, and practically supported by others, and only calculated to create a veneration for prodigality and licentiousness, by ridiculing seriousness and decency of manners. *Wo unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter. Wo unto them that are wise in their own eyes, and prudent in their own sight. Wo unto them that are mighty to drink wine, and men of strength to mingle strong drink. Which justify the wicked for reward, and take away the righteousness of the righteous from him. Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust.*

It has been frequently shewn, that wicked practices create wicked principles, and that no one can seriously disbelieve the promises and the threatenings of the gospel, who has not previously engaged in a sinful career. It has been as frequently proved, that whole
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nations by dissolute manners and dissolute opinions, have hastened their own ruin.

When the Almighty selected a peculiar people, he did not act irresistibly upon their minds; while they were virtuous, they were prosperous, when they degenerated, he caused them to be *filled with their own ways and their own devices.*

Though this depravation be gradual, yet when the sacred writers warn us against evil in the extreme, they warn us also against it's beginnings. In conformity to this self-evident purpose, I shall endeavour in the following discourse to point out the hidden, unsuspected dangers to which our principles are exposed.

Our whole body cannot be full of light, unless we can pass through the rugged path of life without stumbling, and without turning to the right hand or to the left. It is often said, that the direct way is easy and plain; but this is only by comparison with that way, which seemeth right, and yet the end thereof is death.

Our principles are in danger when we perform our devotions either publick or private. With the hypocrite, who lifts up his eyes to heaven, while his heart is fixed

upon earthly objects, who frequents the house of God to be praised and admired of men, our present enquiry has no connection. *He is in the gall of bitterness and in the bond of iniquity*; he offers an open insult to the God of truth. It is possible for persons well disposed to mistake the means for the end, declarations of fidelity for real performances. It is possible to mistake what was enjoined as a preparation for the christian warfare, for the contention itself, and pious resolutions for good practices. Moreover, too much time may be consumed in this preparatory exercise, and it may be made a pretext for indolence and inactivity.

To present their prayers and praises with fervour and with sincerity, is attended with no difficulty comparable to that which men meet with in their ordinary conversation, in their struggles to overcome wayward propensities and inclinations.

Sometimes one duty cannot be performed without the incidental omission of another; and on certain occasions, undue preference may be given to devotion, contrary to the will of him who hath declared to christians, as well as to Jews, *that he loves mercy more than sacrifice.*

That sense of our own inability which is so often and so properly expressed in our devotions, may, without due care, induce us to place too much confidence in the divine aid. The vigour of our exertions in active life can alone prove, how far the operations of the holy ghost have our own concurrence. All positive assertions, all previous protestations will avail nothing; without the least purpose of deception, they may deceive both others and ourselves.

The pious contemplation of the mercy of God diffused over all his works, which is the subject of our thanksgivings, may create in us some doubt concerning his hatred of iniquity, or the duration of future punishments. Nay, the very absolution pronounced for the comfort of repenting sinners, may become an encouragement to commit sin, or to behold it with less abhorrence.

In still greater danger would men's principles be involved from devotion, if they should adopt the offensive and absurd language of enthusiasm, borrowed from compositions of a light, I had almost said, of a licentious cast; if they should be seduced by the lively language of eastern poetry; if they should assimilate the Creator, the Redeemer,

or the Sanctifier to corruptible man ; if even their manner of uttering their prayers and praises should resemble the fawnings of a flatterer, and the cant of a hypocrite,

Though it be said of the Almighty that he is angry and repents, the *effects* of such anger and repentance are solely to be regarded, and made subservient to spiritual improvement. The exemplary punishments inflicted upon the Israelites, so often recited or remotely hinted at, when the scriptures are read in the house of God, may lose their influence on our conduct, if in contemplating the manifold transgressions of that stiff necked people, we should be induced to palliate our own. Better were it not to know the history of the old and new Testament, than to make it an encouragement to iniquity.

If our principles be in danger in the house of God, and during the performance of religious duties, they are in still greater when we converse with the world, when we engage in the necessary business and the innocent amusements of life.

Nothing is more requisite to the well being of society, than subordination. It was soon found that a proper estimation of superior wisdom and goodness could not, or
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would not be made, and that dignity therefore must be conferred from qualifications and circumstances more easily known and ascertained. Wherever it exists, and in whatever gradations, due reverence and respect must be paid. So reason dictates, so scripture commands. And so sensible have men been of human infirmity, that they have annexed a degree of outward splendour to offices of trust and respectability, lest the approaches should be too familiar, and authority lightly regarded. Men of the most enlarged understandings have cheerfully resigned that superiority which nature and diligence had given, and have been content modestly to recommend those improvements in government and polity, which they had no power to enforce. But amidst the necessary deference paid to birth and all other external advantages, men's principles are in danger. Splendour dazzles the eyes of them who possess, and of them who behold, it. They who possess it are ready to believe, that respect is paid to their merit rather than their station, and the studied caution with which their inferiors address them, excludes every admonition and every insinuation which might lead them to correct their vices and their errors.

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The mischief extends to their inferiors. A constant and habitual respect paid to wealth and honour has a tendency to lessen in the most upright and ingenuous minds a respect for wisdom and virtue. And unless the understanding be frequently recalled by meditation, by friendship, by benevolence from this tribute, I had almost said from this sacrifice to peace and good order, it will sink into that folly of which some of the ancient heathen philosophers would have been ashamed, into a contempt of the poor man's wisdom and industry, into a greater eagerness of acquiring the possession, than learning the use, of sub-lunary blessings.

The advantages of social intercourse are too numerous to admit of recital, and too obvious to require it. A repetition of the smallest acts of benevolence, a proper distribution of praise or censure, a recommendation of useful knowledge, and the united enjoyment of innocent recreations and amusements add greatly to the stock of human happiness. But here again, without taking into the account the grosser corruptions of conversation, from which the frequency has taken away the real turpitude, variety of danger threatens us. To bring us nearer to one
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another, to unite in one bond of friendship youth and age, inexperience and wisdom, to remove every invidious comparison between those employments which do, and those which do not, require superior talents and superior learning, it is allowed that many serious and many important subjects must be relinquished, that distinguished wisdom must soften instruction, and condescend to enquiries of inferior moment. But, without particular caution, men may desire to please at the hazard of their sincerity, they may be misled by affected candour, which will depreciate their commendations, they may fix their attention upon trifles, upon circumstances which no one is interested to know, and a grovelling mind alone is gratified in communicating. Indeed, what are the private anecdotes which too frequently compose the flimsy materials of conversation, but the miserable resource of vacant minds?

That spirit of accommodation which is its own reward, which operates uniformly and constantly in benevolent minds, may eventually betray them into improper or unnecessary compliances, not indeed apparently sinful, but ultimately detrimental, amongst which we may reckon as an obvious instance, the

the surrender of excessive portions of time. Though no precept of religion or philosophy ever defined or can define, what portion of it may be fairly consumed in relaxation or amusement, yet reason forbids a continuance in sloth and inactivity; and the faculties which are not industriously employed are threatened with annihilation. To unstring the nerves of mind and body is alarming; it creates a lukewarmness and indifference to all the important purposes of life, and no mistake is more fascinating than that merely to do no harm is to be innocent. The complacency of others is, on this occasion, peculiarly fallacious. They applaud the merit which they find, the hilarity, the wit, the pleasantry by which they are delighted; they take little account of the inattention, the indolence, the negligence by which they are not injured. Yet their silence is no direct proof that upon reflection they do not lament and condemn what they cannot reform.

The undue distribution of praise in conversation often perverts men's notions of right and wrong. A little generosity, which may often be the effect of ostentation, will frequently with mankind atone for a long course of sin.

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Patriotism, disinterestedness, and publick spirit are so highly beneficial to society, and, from being seldom found, create so much popularity, that the very shadows are mistaken for the substance.

Numberless are the instances wherein the world conspires to hide us from ourselves; but this is never done with more fatal success than when the scale of virtues is changed, and they are judged of more by their effects than by their intrinsic excellence.

In our intercourse with the world we may offend against the rules of justice by injudicious relaxation, as well as by rigorous exaction. Candid concession has ever been recommended, the practices and subterfuges of selfishness have ever been severely condemned. But humanity itself may be carried too far; it may become ultimately the greatest cruelty to the deserving.

Though he, who soundeth a trumpet before him, and he, who is anxious to impress a sense of kindness, be truly contemptible, yet care should be taken among the ignorant part of mankind, and they are, generally speaking, objects of beneficence, that gratuitous kindness may not be mistaken for strict demand, nor uncharitable judgment be exercised

exercised against others who differ in the modes of distribution, or in the selection of their objects. The powers of individuals are extremely narrow, every one should so bestow as to preclude inconvenient precedents and invidious comparisons.

In donations to publick institutions, the great motive is in danger of being forgotten and the heart of being corrupted by vanity, from importunity, from mere compliance with custom.

Condescension to ignorance and infirmity, conspicuous as it will ever be in the train of christian virtues, is not without its danger and inconvenience. He, who appeals to the voice of the people in questions which they cannot understand; he, who affects to find on all occasions simplicity, honesty, and sincerity in uncultivated minds; he, who in short is blind to the vices of inferior classes, and dwells only upon those of the superior, makes a pusillanimous surrender of that authority which knowledge ought to have over ignorance, which wisdom ought to have over folly, propagates envy and discontent, weakens that power, the exercise of which, with all its abuses, is infinitely preferable to anarchy and licentiousness. A true friend of the people

ple is he, who exhorts them to study to be quiet, and to do their own business, and persuades them that they sustain no burdens, that they resign no part of their liberty but for their own and the general advantage.

Retirement itself, though it afford ample opportunity of removing evil impressions, and strengthening virtuous inclinations, has also its own peculiar dangers. Under this division of our subject, we need not expatiate upon the abuses of former times, upon voluntary severities or excessive mortifications, which, instead of correcting the mischiefs of luxury and indulgence, enfeebled the vigour of the understanding, and weakened all its powers. Nor, on the contrary, need we advert to those gross enormities which, in the days of popery, disgraced the mansions of religion and learning, and in proportion as they had eluded the observation, or imposed upon the credulity, of mankind, were, when made known, beheld with greater abhorrence and painted in stronger colours.

Great as the opportunities are which the recluse enjoy of improving in knowledge, they are in danger of sinking into selfishness, moroseness, and a disregard of the interest of
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the community. The social affections can only be kept alive by constant exercise; friendship is abated by long absence, and without that knowledge of mankind which books can never give, it is impossible to make due allowance for human infirmity, or to guard against the machinations of fraud and chicanery. They who have pretended to study human nature in the closet have been carried away by visionary notions, have been either affectedly candid, or studiously malignant, and have expected that the *bellua multorum capitum*, the many-headed monster, may be managed by system. Amidst the iniquity of which he is a witness, he may be induced to say, that the former days were better than these, to admit of nothing good in the present, and nothing amiss in former ages.

Knowledge may puff men up, and render them supercilious. Pre-eminence is justly given to those professions which require superior ingenuity, and a diligent exercise of the understanding. But this very honour will be fatal to the moral principles of the scholar and the philosopher, if they should despise or undervalue the humble diligence
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and the useful inventions of those who contribute to the necessities, the convenience, and the wealth of nations.

The uncertainty of language, the errors of transcribers, and the refinements in every branch of knowledge, have unavoidably created minute enquiries and tedious discussions. Amidst a number of ingenious conjectures, truth has often been sought for in vain. Besides a miserable waste of time, equally criminal and detrimental, such enquiries have given importance to uninteresting and nugatory studies, and have introduced a neglect of weightier matters.

A partial study of theology may be attended with fatal consequences to men's principles. The solution of difficulties, and the refutation of gainsayers, furnish an inexhaustible fund of employment to the most enlarged understanding, and the most unwearied diligence. Yet let it never be forgotten that practical doctrines are of universal utility. Their general perspicuity is a reason why men do not bestow much study upon them. And if general precepts be easy, the Application of those precepts is, on many occasions, delicate and embarrassing. Cases of conscience arise in every situation of life which

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require accurate judgment and an exquisite sense of honour. Moreover, whatever must be frequently practised, if not as frequently thought of, will steal insensibly from us, till, like infatuated Sampson, we find that by allurements, indolence, or presumption, the strength wherein we trusted is gone from us.

The study of history, under due regulation, is, without doubt, salutary to men's morals. But war and bloodshed, rapine and devastation, the ambition of princes and states, the virtues and the vices of the great may dazzle and confound. A little ostentatious humanity in the hour of victory may render us forgetful of the injustice with which the contest was begun, and the cruelty with which it was carried on. Whoever learns to contemplate the horrors of war with indifference, may gradually blunt the feelings of compassion, and behold misery without emotion. Nor do the events of publick life afford sufficient matter of imitation to inferior conditions. He, therefore, who has habituated himself to look solely on that conduct which immediately affected the fate of empires or the happiness of thousands, may be led to undervalue that more humble, that more practicable prudence,

dence, which has no visible effects beyond his own household and his own vicinity.

The science of metaphysicks, than which none is better calculated to mortify human pride, has both in ancient and modern times been perverted to the support and defence of licentious principles. Indeed the most ingenuous and upright may be exposed to danger from investigating that which we are not permitted to know on this side the grave. Every enquiry into the nature of God, of spirit, of matter, of causes and effects, which does not immediately or remotely strengthen the obligations of duty, is evidently detrimental. The mental eye is never more fatally deceived than when darkness is substituted under the appearance of light: but this is no marvel, for the Prince of Darkness can transform himself into an angel of light.

But what shall be said if the study of morality itself may, without proper care, prove finally injurious to men's principles? And yet this will be the case, when any other rule of conduct is pointed out than the Will of God. For what is truth, what is the immutability of right and wrong, what is the fitness of things, but a conformity to those decrees which he established from the begin-

ring of time? We have cause to be thankful that he hath enabled us to judge of the reasonableness of that service, which is perfect freedom. But let us not profanely assert, that he could not in any respect have established any other system of practical duties. We ought only to assert, that we know of no other so well adapted to our condition, and that whenever we adopt an inferior rule of judgment, we always make our final appeal to the word of God. Thus every vain imagination is cast down, and by a due attention to the motives, as well as measures of obedience, we become thoroughly furnished unto all good works, and one duty does not stand in competition with another.

Let it not be inferred from the foregoing remarks, that there could be the least intention of disparaging the unquestionably great moral advantages of devotion, of intercourse with men as subjects, as fellow labourers in different callings, as companions and friends, of religious and studious retirement, of the acquisition of any kind of knowledge whatsoever. No. The purpose was to guard us under every circumstance, and in every situation, against hidden or less obvious dangers, against wiles and snares of which we may not
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be aware. Private meditation will enlarge, and may, in process of time, complete a plan, of which the imperfect outlines only have been given.

As our general notions of justice and equity are strengthened by a minute examination of those difficult cases in human laws which have been discussed and determined by wise, impartial, and well-informed persons, so our sense of moral obligation will be improved by applying the precepts of the gospel to those points wherein the performance of one duty seems almost to interfere with the performance of another, wherein the path is narrow, and the slightest deviation, however deserving of pity or of pardon, might be attended with serious consequences. We cannot be good soldiers of Jesus Christ, unless fortitude, unless prudence, unless previous exercise qualify us for every mode both of attack and defence, for every kind of service to which it may please the Captain of our salvation to call us. May he lead us on through our christian warfare to conquest and to glory.

THE following Sermon was preached at the assizes at Stafford in the year 1794. I had long been accustomed to hear popular complaints against our criminal code, and had carefully perused a treatise on crimes and punishments by LORD AUCKLAND, as well as another by BECCARIA. But I was not even then convinced that our laws were too sanguinary; and though I did not think with DRACO, that small crimes should be punished with death, yet I still am of opinion, that many offences which are made capital deserve that punishment, and the more so, because of the difficulty of conviction, and the gradations of wickedness through which a culprit has commonly passed before he holds up his hand at the bar for such offences. These respectable men did not, in my opinion, sufficiently calculate the moral depravity which the first act of depredation necessarily implies. Since that time, Mr. COLQUHOUN's treatise on the police of the metropolis has fallen in my way, which for ingenuity and diligence exceeds all the praise that can be bestowed upon it. It is painful to a feeling mind to contemplate so much wickedness in the human

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man race, and still more so to find so much dishonesty tolerated by precedent and custom. There are many hidden, many unsuspected snares not adverted to in the foregoing sermon. I most perfectly agree with the admirable author, that the crimes of adultery and seduction should be severely punished, and that a wise legislator, deeming it his duty to promote religion as well as to support government, will never suffer the moral guilt of any crime to vanish before the political, but will annex a punishment in the compound ratio of both. Yet I admit without hesitation, that if any mode of employment for life could be found for those who would otherwise be punished with death, the country would not be injured by such an exercise of clemency. But I contend, that this is an indulgence which these rotten members of the community can never claim as a right, and consequently they who are condemned to suffer death are not injured.

That additional severity has prevented no crimes is perhaps asserted without proof, for how can a comparison be made, when the metropolis is become so much more populous, and when the means of detection are

much more easy? The compassion of the Judge can operate whenever it is deserved, and the Juries can reduce the value of articles stolen, so as to bring them within the original intention of the law.

Much praise is bestowed upon the police of France, but it appears from Mr. COLQUHOUN's statement, that twenty thousand worthless men existed in the country, who were known to be devoid of principles. If the minister of police could trace a foreign miscreant from gaming-house to gaming-house in Paris, we may ask how it came to pass that the gaming-houses themselves were not suppressed? I fear that particular instances of accurate information will not prove even the possibility of attaining a general exactness, for it appears that many nefarious persons must be allowed to range about in society, in order that confederacies may be discovered. Without disputing the authenticity of Mr. COLQUHOUN's anecdotes, I must beg leave to say, that after the best enquiry I could make, the police of Paris was found extremely defective, that unhappily massacres were frequent without being discovered, and the miserable victims were carried

ried to a conspicuous place near the Seine to be owned by their disconsolate friends.

All this is alledged not to depreciate any salutary proposal for the amendment of our laws, or the reformation of our police. If any thing can be done let it be attempted, and if it be little, let not that little be undervalued. The more we can restrain the *beginnings* of vice, the fewer crimes will be committed. But when we have taken away or lessened temptation, when we have found out a proper method of dispensing useful instruction universally, if after all this, any be so wicked as to commit heinous offences, we need not be anxious how severe their punishment is, as they will then be more inexcusable.

When we attempt to manage the world by system, we find that some parts of the system will fail us. We find that among those of our fellow creatures who have incurred no material disgrace, we have to combat with wayward passions, with prejudice, with indolence, with selfishness. If this be the case with them whose conduct is not materially impeachable, what is to be said of those who have long deserted the path of innocence, and have committed wickedness
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not only with greediness, but with the most consummate artifice and cunning, so as to elude proof, and set all the vigilance of the wisest magistrates at defiance? It is more easy to see the imperfections of what exists, than to calculate the consequences of what is proposed. Let the experiments however be made analogous to the spirit of existing laws, and some good will be done if proper exertions be used,

I cannot conclude this preface without mentioning an observation of one of the inhabitants of San Marino. "That Beccaria's book on Crimes and Punishments was calculated to do much mischief, at least to prevent much positive good; because in that popular work, he had declaimed very persuasively against capital punishments, in a country long disgraced by capital crimes, which were scarce ever capitally punished." (New Annual Register for 1795, p. 105.)

SERMON

SERMON II.

On the Penal Laws,

MATTHEW V. ver. 38.

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth.

THIS law of retaliation is delivered both in Exodus and Leviticus, and the first enquiry is, what was our Lord's real intention. The sequel will explain his meaning. *I say unto you that ye resist not evil.* Here he forbids all private revenge. In strong terms, which yet few interpret literally, he commands his disciples to be rather prepared for greater injuries, than to seek vengeance for those which they had already suffered. All this affects not the power of the magistrate. *He beareth not the sword in vain.* He is called upon to punish evil doers for great and salutary purposes, for the preservation of order, regularity, and peace. The gratification of
resentment

resentment cannot influence his proceedings, cannot enter into his mind. The very mode of arraigning an offender reminds him, and reminds us all, that the injury done to one or more individuals, is not, comparatively speaking, to be taken into the account; and that we are only to contemplate the danger which threatens the community at large, of which the sovereign is the principal guardian and protector. What a salutary lesson is here read to those, whose feelings must be poignant under the loss of friends, of property, or under any personal injury?

The law of retaliation, thus free from the most distant intention to gratify private revenge, has the sanction of divine authority. Nor is this all—The Almighty has often exemplified it in his own doings to the children of men, and has made the nature of his punishments analogous to the nature of the crimes.

* Did the Egyptians worship the elements? Those elements were turned to their destruction. Did they worship reptiles? Those reptiles devoured the produce of their ground, and annoyed their persons. Did

* See Bryant on the Plagues of Egypt, and Dr. Owen on the Miracles,

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their king order the male children of the Hebrews to be destroyed? Their own first-born were all destroyed in one night. Did the Amalekites shew no mercy to the children of Israel? Saul and the Israelites were expressly commanded by the Almighty to shew no mercy to them. When Samuel put their king to death, his sentence was, *As thy sword hath made women childless, so shall thy mother be childless among women.* " The cruelty " which thou hast inflicted upon others is " fallen upon thyself." Other proofs might be brought from the history of Egypt, of Tyre and Sidon, of Assyria, and many kingdoms besides. But these are sufficient to prove that the wicked fall into their own mischief, in order that they may learn the nature and the heinousness of their crimes in the punishment thereof, and that others also may see, be afraid, and act no more foolishly. All this happens by his appointment, who, though his spirit will not always strive with man, yet is gracious and full of compassion, slow to anger, and of great mercy.

Notwithstanding this, many are so deluded as to think all the laws given to the Israelites severe and sanguinary, inconsistent
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with the divine goodness, and the benign spirit of christianity.

This accusation, urged with all the mischievous wit of the new philosophy, and admitted by superficial observers, or injudicious advocates in defence of our religion, must be refuted before we can proceed farther; otherwise much of the edification arising from a careful perusal of the old Testament will be lost. And in the second place, I shall endeavour to shew, that the complaints commonly brought against our own penal laws, are in a great measure owing to an affectation of humanity, and to the want of duly considering the real heinousness of offences.

First then, permit me to refute the unjust accusation brought against the institutions of Moses.

The Israelites are indeed supposed to have been trained up to cruelty, because they were commissioned to execute vengeance on the nations, whose lands they were to possess. The reason of this commission is not sufficiently considered. They were mere instruments in the hands of God, and *by authorised acts of vengeance*, they were to learn the fatal conse-

consequences of idolatry and obdurate wickedness. And that they might not for a moment lose sight of the real purpose of the Almighty, the punishments with which Moses and the Prophets threatened them and their descendants, were the very same which their own hands inflicted upon the inhabitants of the land of Canaan. Herein was no sanction for revenge or cruelty. They were to go so far and no farther. When Elijah called down fire from heaven, he acted ministerially, it was necessary to punish the despisers of the true God. When the disciples would have done the same, they were actuated by motives of revenge, and were justly re-proved.

Whoever peruses the institutions of Moses, will find them full of humanity and kindness. The weekly sabbath, the sabbatical year, the jubilee, the manumission of servants, the limitation of property, the gratuitous lending of money, the speedy restoration of pledges, and the speedy payment of wages, are some among many very striking instances. When the following passage is read, every feeling heart must throb with pity, and exult with joy. *Thou shalt not pervert the judgment of the stranger nor of the fatherless, nor take the widow's*

widow's raiment to pledge. But thou shalt remember that thou wast a bondman in Egypt, and the Lord thy God redeemed thee thence; therefore I command thee to do this thing. When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it, it shall be for the stranger, the fatherless, and the widow, that the Lord thy God may bless thee in all the work of thy hands. When thou beatest thine olive tree, thou shalt not go over the boughs again, it shall be for the stranger, the fatherless, and the widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward, it shall be for the stranger, the fatherless, and the widow. And thou shalt remember that thou wast a bondman in the land of Egypt, therefore I command thee to do this thing.

They were moreover enjoined to shew kindness to the sojourners from Egypt, to the descendants of that nation which had oppressed their forefathers. The treasury, into which the widow cast her mite, was a fund for the support of the poor. This fund in the time of the Maccabees, amounted to a very large sum—So observant had the nation been of the injunction of their lawgiver; I command thee saying, Thou shalt open thine hand wide

wide unto thy brother, to thy poor, and to thy needy in thy land. Indeed, why were the Israelites forbidden to eat blood, but to create in them an abhorrence of cruelty, inasmuch, as a thirst for blood is the distinguishing characteristick of all beasts of prey? Why were they forbidden to muzzle the ox that treadeth out the corn, to seeth a kid in the mother's milk, and many other things of the like nature, but that they might practice humanity, not only to one another, but also to the brute creation? The benignity of the law is well illustrated in the conduct and in the writings of David and of all the prophets. The denunciations of vengeance were not theirs, but the Almighty's; and when we examine their private conduct, it is distinguished by true patriotism, lenity, and forbearance.

All the legal ceremonies, emblematical as their meaning was, are declared as vile, as nothing worth, and in stronger language as abominations, when compared with judgment (which includes the protection of innocence) and mercy.

Our blessed Saviour in his sermon upon the Mount, did not intend to charge the Mosaical law with imperfection, but severely

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condemned erroneous constructions; he did not depreciate that righteousness which the true spirit of it required, but he accused in strong terms the righteousness of the Scribes and Pharisees, which was full of hypocrisy, which a wise and virtuous heathen would have treated with contempt, if not with detestation.

Yet we may be told, that God himself, by the testimony of Ezekiel, gave the Israelites *statutes that were not good, and judgments whereby they should not live.* We may be told also, that intimations are given of certain things, allowed or forbidden on account of the hardness of their hearts. But in the first place we should recollect, that God is said to do what he permits to be done. In this sense he hardened Pharaoh's heart. The statutes that were not good, were the institutions of heathens and idolaters. In the next place, what was done or allowed on account of the hardness of their hearts, was indulgence and not severity. *Moses, says our Lord, for the hardness of your hearts, suffered you to put away your wives, but from the beginning it was not so.*

It is still contended by some, that the punishment of certain offences was too severe.

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But severity is a relative term. We can easily prove such severity to have been necessary. The proneness of the Israelites to persevere in committing the very crimes, which are supposed to have been punished with extreme rigour, is a clear and intelligible vindication of the Almighty, and destroys all the refinements of speculation and abstract reasoning. As a prominent instance, we may select the sin of idolatry. Christian writers, in the way of defence, tell us that it was punished as high treason. Are they aware how they degrade the King of Heaven, by assimilating him thus to an earthly king? Can he ever be in the same danger with a frail, an ill defended mortal? Can the system and the operations of his government be affected by the apostacy and rebellion of wicked men? Is it not the publick danger which requires us to guard with peculiar care the person and the honour of the chief magistrate? Admitting however, such a comparison to be just, admitting it to be produced in condescension to human infirmity, which alone can vindicate it's being produced at all, yet the breach of allegiance constitutes a very small part of the sin of idolatry. It's baneful effects have extended

to every condition and every concern of man. It was the source of those corruptions in principle and practice, against which sacred and prophane writers have inveighed in the strongest terms. By natural operation, it's baneful effects were continued and increased through a long succession of ages, so that the threatenings of the Almighty in the second commandment were fulfilled, not only among the Israelites by their captivity and other publick calamities, but also among all the nations of the world, in the ordinary course of events, when *they were given up to reprobate minds, and to work all uncleanness with greediness*. Indeed, what are all the evils that a cruel conqueror can inflict upon any country whatsoever, in comparison of the evil of universal depravity, of which idolatry never failed to be ultimately productive? We are therefore no longer to express our surprise, that no elegance in the Pagan rites exempted them from the satire, and the abhorrence of the first christian writers, who well knew that the poison was more dangerous when administered in a golden cup. It is a faint commendation of the laws of Moses, to say with Solon, "that if they were not the best which might be devised, they were the best his
"nation

"nation was able to bear." Their general spirit may be, ought to be adopted by all nations, and it ought never to be forgotten, that the author was divinely inspired. Their internal excellence improves in proportion as we examine them more nearly; they are holy and just and good. The *ritual* laws only, were those weak and comparatively defective elements, shadows of better things to come. It were most seriously to be wished, that writers upon government and polity, instead of referring the less informed part of mankind to original compacts, to visionary notions, as impossible to be properly applied as they are liable to be misunderstood, would pay some deference to the old and new Testament; and indeed in certain instances, there is an agreement between our municipal laws and those of the Israelites. Meanwhile, the principles of this people must not be confounded with their practices.

The foregoing observations might have been continued to a greater extent, but an able writer may be consulted, who will abundantly supply whatever is deficient*. It

* See Dr. Randolph, vol. ii. Sermons 10 and 11. Wherein the whole subject is discussed. It was only my intention to select the most remarkable objections, and to answer them concisely.

shall be my endeavour in the second place, to prove that the complaints against our own penal laws, are owing partly to an affectation of humanity, and partly to the want of duly considering the real heinousness of offences.

The affectation of humanity shews itself, when out of mistaken tenderness we would sacrifice the general interest of society, to the ease or the gratification of a few unworthy persons, when we overlook material defects, and palliate notorious vices, when we describe human nature not as it really is, but as it ought to be. This affectation prevails to an alarming degree, and is attended with melancholy consequences. It relaxes domestick discipline, it gives a sanction, or at least indulgence, to all the folly and extravagance of youth, it supplies relief to those, who are pronounced not only by the laws of the land, but by reason and common sense, deserving of coercion and chastisement; and it would let loose upon the community, those pernicious members who are dead to all the useful purposes of life, alive only to rapine and depredation.

Some men of respectable names seem to have imagined, that certain crimes, unattended.

attended with personal cruelty, are frequently committed from sudden impulse, unexpected and pressing necessity; that consequently such as are guilty of them, may be soon brought back to that path of innocence, which they appear so lately to have forsaken. This, for the most part, will be found contrary to fact, and ought never to be taken for granted, it ought to be clearly proved. Most of these offenders have run a long career of profaneness, profligacy and debauchery, before they venture upon any act which shall involve them in publick shame*.

Have they never heard of the christian religion, of the self-denial, of the disinterestedness, of the meekness, patience, and active benevolence which it enjoins? Is there not a great distance between a true christian and him who abstains from grosser sins? Infinitely greater still must there be between a true christian, and him who does positive injury and palpable mischief.

But suppose that many have thought little of religion, that their education has been

* Few have suffered punishment as publick delinquents, who have not long remained unpunished as private offenders. Police of the Metropolis, p. 263.

grossly neglected, though few can have always absented themselves from our churches, may they not, in the course of their occupations, learn some lessons of virtue? Does not the general voice of mankind condemn fraud and dishonesty? May not every one the moment he enters into society hear such condemnation from morning until evening? Every transaction of life therefore tends to increase his abhorrence of all injustice. How depraved must that heart be which can bid defiance to so many dissuatives from guilt? One overt act of depredation arising from such defiance, if not discovered and punished, becomes only a prelude to many more. *The virtuous principle is totally gone, the evil spirit finds the habitation swept and garnished, and introduces seven spirits more wicked than himself, they enter and dwell there.*

St. Paul declared it impossible, that is, extremely difficult, to recover an apostate, and his apostate might have moral honesty, and therefore be less wicked than the criminal we are now describing.

No one book represents man as he really is, except the book of God. Moralists cast a veil over his imperfections,—Enthusiasts transform him into the image of Satan. We
should

should steer between the extremes, we should not flatter high or low, rich or poor. If we flatter the great, we sink into unmanly obsequiousness; if we flatter the inferior part of mankind, we shall sink into a mean desire of ill-deserved popularity. Least of all, should we flatter them who injure society by notorious offences.

If neither scripture nor reason can convince us, the history of progressive guilt will undeceive the most candid. From thence it will appear, that neither relaxation of punishment, nor an acquittal from defect of evidence, has proved a sufficient warning*. Clemency has

* God forbid that the author of these pages should do so much violence to his own feelings, as to convey an idea hostile to the extension of that amiable privilege vested in the Sovereign, and which his Majesty has exercised with that regard to those feelings of humanity, and that merciful disposition characteristick of the mind of a great and good King.

These animadversions are by no means pointed against the exercise of a privilege so benign, and even so necessary in the present state of the criminal law. They regard only the impositions which have been practised upon so many well-intentioned, respectable, and amiable characters, who have, from motives of humanity, interested themselves in obtaining *free pardons, or pardons on condition of going into the army or navy*, for a vast number, who are again at large, repeating acts of depredation and violence upon the publick.

If then humane individuals, who interest themselves in applications of this sort, were to be made acquainted with one half of the gross impositions which are practised upon their credulity, or of the extent

often been improperly solicited and grossly abused. The * compassionate experiment of hard labour for a limited time proved unsuccessful, and it is painful to relate, that certain persons confined in a prison of the metropolis conspired to take away the life of their spiritual instructor, who at the same time had contributed largely to the relief of their wants.

Nor has banishment itself, that most humane, as it is certainly the safest, of all punishments, been attended with all the good effects which might have been expected. † To say nothing of the turbulence of many

extent of the evil consequences to society which arise from such pardons, they would shudder at the extent of the cruelty exercised towards the publick, and also, in many instances, to the convicts themselves, by this false humanity."—*Police of the Metropolis*, p. 315.

* "Experience has shewn that many of them (viz. who laboured on the Thames) instead of profiting by the punishment they have suffered (forgetting they were under the sentence of death, and undismayed by the dangers they have escaped) immediately rush into the same course of depredation and warfare upon the publick, and so hardened and determined in this respect have some of them been, as even to make proposals to their old friends, the receivers, previous to the period of their discharge, to purchase their newly acquired plunder."—*Police of the Metropolis*, p. 332, 2d edit.

† Vide Hunter's Narrative Passim.

And the author of the excellent treatise on the Police of the Metropolis says (p. 346, 2d edit.) that the great distance of New South

during their voyage, some even after reaching the remote regions to which they were destined, have suffered a publick and shameful death, and some have only been pardoned by that clemency which they did not deserve, and which it may hereafter be necessary to exercise with greater circumspection.

Foreigners have often observed, that more persons suffer death in this than in any other country. This is no proof that they suffer unjustly. Neither does it prove that more crimes are committed. But the means of detection are, by a concurrence of many circumstances, and by the superior skill of modern magistrates rendered more easy. It should moreover be remembered, that this seeming severity is the result of experience, that greater punishment must be inflicted when the smaller loses all its terror, that the temptation to offend is thereby lessened, and that this is compassion to wavering honesty. In many crimes there is a political as well as moral guilt. The difficulty of detection in some instances, the scrupulous nicety of the

South Wales has not proved a bar to the return of a considerable number of the more atrocious and adroit thieves, several of whom are known to be again upon the town.

law

law of evidence in all cases (a nicety which every one must admire) and innumerable other causes unite to justify and to illustrate our penal code. In this country too the christian religion is taught in its utmost purity, essentials are not sacrificed to externals, faith and morality are equally inculcated, and the profanation of the Sabbath, that well-known beginning of wickedness, though tolerated in foreign countries, and too common even amongst ourselves, is forbidden here by our laws, and discountenanced by the practice of the best and wisest. In modern times we have discovered and practised an excellent remedy for this alarming evil, and to rescue so many thousands from it will ultimately redound to our national happiness and security. Furnished with such assistance, they of our fellow creatures who notoriously offend will be less excusable, and if all the laws against immorality and profaneness should be executed with becoming zeal and energy, many crimes will be prevented, and those which are committed may be more severely punished.

That there should be a gradation of punishments similar to the gradation of crimes is impos-

impossible. Authority is limited in all its operations ; but variety of wickedness is infinite.

They who would propose torture as an additional punishment of very heinous offences, do not sufficiently consider that the infliction, and the very sight of such punishments only tend to harden the hearts of men ; and that the legislature must also preserve it's own dignity, after the example of the Romans, who did not always act with just rigour against their treacherous allies, because they considered more what was worthy of themselves, than what might in strictness be done to the offenders.

From what has been said permit me to draw a few inferences.

First then, while we rejoice that in all particular cases, which general rules cannot comprehend, recourse can be had to the fountain of mercy, let it ever be had with prudence and with caution. The laws of religion, as well as the laws of the land, while they require us to be diligent in the prevention of crimes, require us not only not to impede condign punishment, but to use every just and reasonable method by which it may
upon

upon proper conviction be inflicted. Let due attention be paid to the former conduct of the criminal, and let us never forget that the smallest offences are aggravated by repetition. Let us also take into the account, the difficulties which attend on detecting and apprehending atrocious robbers and plunderers; and what dangerous combinations and confederacies are formed by these pests of the human race. Let us moreover view, with honest indignation, the conduct of those, who however exalted their station, or however blameless their private behaviour, have abused the confidence of their sovereign, and have obtained unmerited relaxation or indulgence. Let a due deference be paid to the opinion of those only, whose office it has been to examine every circumstance of the case, and the general character of the culprit.

In the next place, that we may more fully understand the purity and excellence of our criminal code, let us look back to the ages of ignorance and superstition, to those times wherein the greatest crimes might be expiated by pecuniary compensation, wherein the injury done to individuals was more attended

to

to than the injury done to the community, wherein profane appeals were made to Providence in a manner which equally shocks our humanity, and insults our understandings. When we have done all this, let us contemplate with delight and with gratitude the security which innocence now enjoys, a security of life, property, and reputation granted, without respect of persons, to high and low, rich and poor. To a good man the gradations of punishment are no subject of concern. *His heart is established and will not shrink*, his principles are fixed and cannot be shaken.

In the third place, while we vindicate the general tendency of the penal laws, we are far from arrogating perfection. If alterations be requisite, let them be deliberate, and let them be gradual, lest *in gathering the tares we root up the wheat also*. That fatal spirit of innovation which would pervade our religion, our morality, and our civil polity, which would abrogate system, and *turn the world upside down*, must be particularly guarded against, where the peace and harmony of multitudes are concerned. Other evils affect men individually, but this would ruin them collectively. Those changes are admissible which
destroy

destroy no general, no fundamental principles, which are consistent with the welfare of the state. Good men, however discordant on other subjects, will always unite in promoting decency, regularity, and order. On such occasions the spirit of party vanishes, and the means and the end mutually give sanction to each other.

Finally, let us remember that as every vindictive principle is banished from our criminal code, so should it be banished from our minds, when we seek redress for civil injuries. If, as an eminent * writer and orator has observed, "law is beneficence acting by a rule," it was never intended to gratify resentment. The encouragement it offers to pacifick accommodation, it's dismissal of every complaint that is contrary to good morals, that is vexatious, frivolous, or unimportant, will prove it's real tendency, and evince it's intrinsic excellence. If low cunning and gross prevarication render it too often the engine of malice or oppression, if such abuses happen as the dispensers of justice cannot remove, correct, or even discover, let not the

* Mr. Burke.

unmerited sufferings of a few tempt us to overlook the general tranquillity and safety of all. And let us in our stations and callings labour for reconciliation, let us abstain from mean acts of hostility, and even from apparently justifiable modes of retaliation. *The beginning of strife is as when one letteth out water,* and if we cannot leave off contention before it be meddled with, we may at least lessen it's pernicious influence on our own conduct.

The law of Moses and the gospel of Christ in the same benign spirit remind us that we are brethren; why should we *do wrong one to another*, why should we fall out amidst our short, our laborious pilgrimage? We have common spiritual enemies to contend with; against these we must put on the whole armour of God. The most dangerous of them is a haughty, vindictive disposition. To conquer this enemy let us be cloathed with patience, meekness, and humility, and let the feuds and animosities which disturb the peace of society be a constant admonition to study and to practice the arts of conciliation.

T

May

May he; who in the agonies of death
 prayed for his enemies, grant that we may
 be *subject not only to the higher powers, but*
also to one another, in honour preferring one
another, and endeavouring, as far as prudence
will admit, to overcome evil with good.

THE END.

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May

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